2019

A critical ethnographic study of the resistance of Midwest Latinx youth: Towards a politics of immigration and education

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A critical ethnographic study of the resistance of Midwest Latinx youth: Towards a politics of immigration and education

by

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A dissertation submitted to the graduate faculty

in partial fulfillment of the requirement of the degree of

DOCTOR OF PHILOSOPHY

Major: Education

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The student author, whose presentation of the scholarship herein was approved by the program of study committee, is solely responsible for the content of this thesis. The Graduate College will ensure this dissertation is globally accessible and will not permit alterations after a degree is conferred.

Iowa State University

Ames, Iowa

2019

DEDICATION

This dissertation is dedicated to the Latinx youth in this study. Thank you for granting me access into your world. Y'all will forever hold a special place in my heart. I consider y'all family. Thank you for all the work you do to make this world a more socially justice place to live. I wish you all the best.

En la Lucha!!

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ACKNOWLEDGEMENTS

I want to thank all the people who directly or indirectly supported me during my academic journey. This includes, but not limited to, my best friend Marcus Allen Newsom. Your life on earth was short lived, but your memory lives on through my work with youth. Family members and friends who encouraged me to start this college journey. “My boys” who show me love every time I go “home” to visit. Your love rejuvenates me and fuels my drive. Past faculty members and my dissertation committee, your time, energy, and wisdom shape the way I see the world and motivates me to transform the world; Bryce, Dickey, Dr. Raquel Marquez, Dr. Harriett Romo, Dr. Laura Rendon, and Dr. Xiaohe Xu, Dr. Julio Cammarota, Dr. Isaac Gottesman, Dr. Sarah Rodriguez – Jones, Dr. Michael Bowman, Dr. Doug Wieczorek, Dr. Lorenzo Baber.

My hearts goes out to my family who has been there for me since day one. To my grandmother, Guadalupe F. Casanova, thank you for paving the way for my education and social activism. Your legacy keeps me moving forward with my academic studies. To all my tia’s, tio’s, and cousins, thank you all for the academic and personal support. To my mom (Jackie Billegas), dad (Gilberto Casanova, Sr.), sister, brothers (Cynthia Casanova, Gilbert Casanova, and Lorenzo Casanova), and sister-in law, nieces, and nephew (Monica Casanova, Gabriel Casanova, Maya Casanova, and Olivia English), words can’t express how blessed I am to call you family. The amount of love and support y’all have given me over the years is more than I could have ever asked for. Completing my Doctoral studies will not be possible without you all. Thank you for making this journey possible.

To my Father. Your physical presence is missed. I miss hearing you ask me about how schooling is going, about the well-being of the youth I work with, and most of all hearing you

say, “you will be Dr. Casanova soon, the first in our family. You make me proud son.” I feel your presence each day. I hope you have your Stacy Adam’s on and jamming to Tejano music. Rest easy pops, I love you and miss you!

To my growing family, Frida Espinosa and Josefina Guadalupe Casanova Espino, I love each one of you with all my heart. Frida, thank you for the love, energy, support, and time you have put into supporting me. Your advice during this time was instrumental and made this dissertation what it is.

Sí Se Puede!!

ABSTRACT

This three-year critical ethnographic study explores the lived experiences of Latinx youth in a racist nativist state. Data collected through participant observations, interviews, and artifacts reveals that the culture of schooling and anti-immigration politics contribute to Latinx youth developing ideological hegemony; commonsense ideas about the current social order and deficit ideas about their community and peers. Their participation in a Latinx youth community-youth based organization I call Movimiento La Libertad introduces them to a process of ideological struggle. This process supports the deconstruction of ideological hegemony and the re-construction of counter-hegemonic ideology. The pedagogy is key instrument in this process. I refer to the pedagogy as, a humanizing pedagogy of knowledge. This pedagogy increases their awareness of the history of Latinx youth social activism which encourages and supports their involvement in social movements. However, data shows Latinx youth social activism can be empowering and a traumatic experience. Therefore, I argue for a humanizing pedagogy to include healing practices to address the social, psychological, behavioral, and spiritual trauma triggers during social activism, and support Latinx youth well-being.

CHAPTER 1. INTRODUCTION

In early March 1968, Chicanx students from five different high schools in Los Angeles Unified School District participated in a peaceful "walkout" to protest unequal schooling conditions (Garcia, 2015). The "walkouts" were organized by the high school students, college and community organizations, and community members. The backbone for Chicanx youth organizing was the Camp Hess Kramer conference. At the conference, Chicanx students from Southern California shared their grievances about the schools. Students learned about social activism, including the free speech movement at UC Berkeley, anti-Vietnam War protests, and the Black freedom marches in the south. They began to use the term "Chicano" which revealed a growing political and ethnic consciousness among the students. They were eager and willing to take action.

In the 1960s and 70s, Latinx youth engaged in unprecedented social movement building, organizing independently and alongside community members to form political and social organizations. These organizations, such as the Mexican American Youth Organization (MAYO), Brown Berets, and Crusade for Justice, focused on ethnic nationalism, education injustice, access to quality healthcare, and community safety (Alaniz and Cornish, 2008; Garcia and Castro, 2011; Garcia, 2015; Montejano, 2010; Muñoz, 1989). MAYO, often referred to as an "organization of organizers," focused on educational injustice and the racist treatment of Latinx students. Leaders of MAYO organized community members in south Texas into a local political party called La Raza Unida Party for positions on the school board (Alaniz and Cornish, 2008). The Brown Berets were young people organized into local chapters who wore uniforms proudly as they fought to keep their own barrio safe from police brutality (Vasquez, 2016). They were a militant entity organized to defend the barrio, stop conflict, protect its members from police

brutality, and educate Chicanx youth about their history (Montejano, 2010). The Crusade for Justice was an independent organization serving the Chicano community of Colorado. In March 1969, the organization brought together, for the first-time, youth activists across the country for the first National Chicano Youth Liberation Conference, which emphasized themes related to the quest for identity (Muñoz, 1989). While political victories were sporadic, ethnic identity and cultural pride were on the rise.

The 1980s and 90s, however, witnessed a backlash. The Reagan and Bush administrations worked to dismantle many of the social gains, including federal programs, that were won in the struggles of the 1960s and 70s. It was not until the early 2000s that youth social movements, and particularly Latinx youth activism, returned to mainstream media and politics. In 2001, the immigrant youth movement fought for the Development, Relief, and Education for Alien Minors Act (DREAM Act) (Nicholls, 2013; Torre and Germano, 2014). The DREAM Act would create a path to citizenship for certain undocumented citizens who enter the United States as minors. This fight in 2001 was followed by an increase of high-profile actions by undocumented youth across the country (Anguiano, 2011; Enriquez and Saguy, 2016). In 2006, "megamarches" for immigrant rights began and started a period of action and mobilization for many undocumented youths (Gonzales, 2009). Gonzales (2009) describes these marches as "part of a larger process of resistance movements to the social marginalization and political repression brought about by the neoliberal states in the Americas" (p. 32). The 2006 megamarches were the first time Latinx migrants and U.S. born Latinx were able to exert moral and intellectual leadership on the issue of migration control (Gonzales, 2009). On May 17, 2010. four undocumented students occupied the Arizona office of Senator John McCain to demand his support for the DREAM Act. At a New York State Youth Leadership Council (NYSYLC) rally

in November 2010, several undocumented youths shared stories with the media and held a large banner that read, “WE ARE THE AMERICAN DREAM (ACT)” (Torre and Germano, 2014). The youth activists, or DREAMers, made a powerful demand for residency status, but they were also coming out and demanding recognition as human beings. They were no longer staying silent; they were demanding the right to a public and political life (Nicholls, 2013).

The Latinx social group is the youngest major ethnic group in the United States (Patten, 2016). In 2014, nearly half of U.S. born Latinx were younger than 18 and nearly six-in-ten Latinx were 33 years or younger. The growth in the Latinx population has been accompanied by growth in the Latinx student population. Between 1996 and 2016 the number of Latinx students enrolled in schools, colleges, and universities in the U.S. doubled from 8.8 million to 17.9 million (Bauman, 2017). In 2016, Latinx students made up roughly twenty-three percent of all people enrolled in school. In kindergarten, students who are Latinx made up nearly twenty-six percent. In grades 1-8, Latinx students comprise twenty-five percent of the student body. Nearly twenty-four percent of all high school students are Latinx. In institutions of higher education, nineteen percent of students identify as Latinx. The Latinx population has accounted for half of the population growth in recent decades and is projected to comprise nearly two-thirds of the nation’s population growth between 2010 and 2050 (Poston and Bouvier, 2010).

Research Problem

The growing Latinx youth population in the U.S. reside in a country with a long history of racist nativism. Using critical race theory and LatCrit theory as framing tools, Pérez-Huber, Lopez, Malagon, Velez, and Solórzano (2008) define racist nativism as;

> assigning value to real or imagined differences, in order to justify the superiority of the native, who is perceived to be white, over that of the non-native, who is perceived to be People and Immigrants of Color, and thereby defend the rights of whites, or the natives, to dominance (p. 43)."

Racist nativism can be used to better understand "the disease [white supremacy] that informs the exploitative and contradictory relationship between" the dominant, white, U.S. society and Latino communities (p. 40). Racist nativism is situated in a particular sociohistorical and political context. Immigrants and people of color in the U.S. have been and continue to be racialized as non-native regardless of their citizenship status (Pérez-Huber et. al., 2008). More specifically, "Mexicans and Chicanas/os are "perceived as foreigners, ironically, in a land that once belonged to them" (p. 46). Racist nativism helps us better understand the historical and present experiences of Latinx communities.

The historical accumulation of racist nativism can sway some Latinx youth to consent to what I call internalized racist nativism—the conscious or subconscious belief that Latinx youth are less valued than Whites and U.S. citizens that is acted out through self-defeating behaviors and ascribe deficit ideologies to their own ethnic group. The continuity of racist nativism directly affects Latinx youth well-being. Some undocumented Latinx youth report they experience a heightened sense of socio-emotional symptoms rooted in fear of detention and deportation (Abrego, 2011; Enriquez and Saguyv, 2015). The well-being and stability of undocumented Latinx youth are threatened because they are constantly reminded there may be a raid by the U.S. Immigration and Customs Agency (ICE) (Abrego, 2011). Many Arizona Latinx youth learn very

little in sch[1]ools about their history and culture because teaching about their history and culture has been attacked and banned from the K-12 curriculum (Cammarota, 2014).

Research Questions

My three-year ethnographic study of documented and undocumented Midwest Latinx youth at a community youth-based afterschool organization contributes to a growing body of literature that studies the social context (Kwon, 2008; Larson and Hansen, 2005; Moya, 2017), practices (Halverson, 2010; Ngo, Lewis, and Leaf, 2017; Riggs, Bohnert, Guzman, and Davidson, 2010), and frameworks (Ginwright and Cammarota, 2002; Strobel, Osberg, and McLaughlin, 2006; Watts and Flanagan, 2007) that support the culture, identities, and agency development of Latinx youth, and other youth of color. Specifically, my work is guided by the following three questions;

1. How can a humanizing pedagogy help support Latinx youth understanding of their history, culture, and their identity development?
2. How does a community youth based afterschool organization's practices support Latinx youth meaning-making process of racist nativism and their social world?
3. What impact does awareness of and participating in social movements have on Latinx youth ideological struggle and their brown bodies?

Dissertation Argument and Organization

This dissertation argues that in a racist nativist state, cultural practices of schooling and anti-immigration politics work to construct Latinx youth ideological hegemony. Ideological hegemony triggers several adverse effects, which include deterring participation in social

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All state specific schooling data comes from the state department of education unless otherwise indicated. State name is masked for purposes of maximizing confidentiality of participants.

movements. Data collected in this study of Latinx youth at a community youth-based organization I call Movimiento La Libertad reveals a process which functions to deconstruct and reconstruct Latinx youth ideologies. Pedagogy is the key instrument in this process. I call this pedagogy a humanizing pedagogy of knowledge. A humanizing pedagogy of knowledge increases Latinx youth awareness of social injustice, the history of Latinx youth activism, and encourages their social activism. While the pedagogy encourages Latinx youth social activism and the construction of counter-hegemonic ideologies, my data suggest social activism is also a trauma inducing experience. The pedagogy observed in this study did not include a principle or practice of healing aimed to address the social, psychological, and spiritual trauma triggered when Latinx youth participate in social activism, such as learning about historical and contemporary Latinx youth social activism or actively participating in local social movements. This is a limitation of the pedagogy and a key finding in my study. Therefore, I argue for a pedagogy that increases Latinx youth awareness of social injustice, the history of Latinx youth activism, encourages their social activism, and offers healing practices that support the social, psychological, and spiritual well-being of Latinx youth. I call this pedagogy, a humanizing pedagogy of knowledge and healing.

The introduction is organized as follows. I start with examples of racist nativism in the contemporary context of immigration politics and Latinx schooling of children and youth. I present both federal and state level policies and discourse that dehumanize and criminalize the Latinx community. These include examples of the Trump administration decision to phase out the executive order Deferred Acton for Childhood Arrivals (DACA), shifts in the geographic location of federal and state immigration raids, state level bills that reject sanctuary cities, and community level attacks at social gatherings on high school and college campuses. Racist

nativism in Latinx schools includes attacks on the financial and philosophical benefits of bilingual education and examples of inferior public education and unjust schooling practices, such as segregation of Latinx youth, state laws making it illegal to provide educational services to immigrant children, and high school suspension rates. This is followed by a review of the literature on youth development. The literature review will begin with a brief overview of youth development concepts and practices used in youth development research. This section will be followed by a review of factors which effect Latinx youth development at the community youth based organization level. Third, I will review research methodologies used in previous studies and characteristics of research participants. Finally, I will identify gaps in the literature and present emerging research questions. From here the study moves into a section that describes the larger project my study developed out of and my positionality statement, followed by the methodology section. In this section I describe Critical Race Theory, LatCrit Theory, critical ethnography, data collection methods, and data management and analysis. The final section of the introduction covers an overview of the five chapters.

Context

Racist Nativism in the Contemporary Context of Immigration Politics

The Trump administration has attacked the Latinx community through dehumanizing discourse and policies which include build the wall discourse, cut funding for college preparation, separation of families, and increased border security. These political attacks are filled with partisan claims about the assumed threats immigrants pose to a common national identity, language, and culture (Nuñez-Janes and Ovalle, 2016). One example is Trumps' decision to end the executive order Deferred Acton for Childhood Arrivals (DACA). On Tuesday, September 5, 2017 the Trump administration ordered the end of DACA while allowing

Congress six months to pass a bill to save the policy. DACA has received national attention and has a direct impact on the Latinx community. DACA, a program that protects children from deportation who were brought into the United States as children, does not provide a pathway for citizenship but offers a range of benefits. Benefits include permission to remain in the United States, access to work permits which often leads to health insurance, financial support in their pursuit of higher education, and in some states in-state tuition and state funded grants. DACA benefits are likely to be impacted by administration demands for funding to build a border wall and increase border security. The uncertainty of DACA combined with build the wall discourse and increased border security policies limit extended family migration and directly impact the social-emotional state of Latinx communities.

The Trump administration policy to separate families was stressed in the memorandum by his Attorney General. On Friday, April 6, 2018, Attorney General Jeff Sessions issued a memorandum to all federal prosecutors entitled "Renewed Commitment to Criminal Enforcement." The memorandum called for the adoption of a zero-tolerance policy that supersedes existing policies. This policy prioritized the prosecution of certain criminal immigrant offenses and smart changes to address the recent increase in "aliens illegally" crossing "our" Southwest Border. The memorandum closes with a call for action, "you [Department of Homeland Security] are on the front lines of this battle. I respect you and your team. Keep us informed, and…remember, our goal is not simply more cases. It is to end the illegality in our immigration system" (Office of Attorney General, 2018). This call for action and other social factors have placed the Southwest Border and immigration politics front and center in the current sociopolitical context. This policy has enforced the separation of families of those trying to enter through the Southwest border. While no law mandating the separation of families currently

exists, parents detained attempting to cross the southwest border are referred for prosecution and the children are placed in the custody of a sponsor, such as a relative, foster home, or held in a detention center. Throughout a two-week period in May 2018 more than 650 children were separated from their parents and placed in state funded detention centers.

Separation of families and communities not only happens to families attempting to enter the United States, it happens to families and communities living in the U.S. Massive deportation and forced separation of Latinx communities is not a new phenomenon. There have been deportation initiatives of Mexicans in the United States since the 1930s and 1950s. In the 1930s, Attorney General Will Dill instituted what some call a "racial removal program" (Ngai, 2014), which increased deportation under the pretext of creating jobs for Americans. This program attacked close to half a million Mexicans through deportation raids and door-to-door recruitment (Garciá, 1980). In 1954, the U.S. government launched Operation Wetback, a massive deportation campaign in the Southwest. This campaign rounded up and deported about one million Mexican immigrants, as well as some legal immigrants and U.S. citizens of Mexican descent (Ewing, 2012; Delgado-Bernal, Alemán, and Carmona, 2008).

Massive deportation raids have shifted geographically in the past fifty years. Popular media reports show the U.S. Department of Homeland Security Immigration and Customs Enforcement Department have collaborated with state and local entities to carry out "ICE Raids" in states such as Georgia, Iowa, Tennessee, North Carolina, Ohio, and other Midwest states. In the morning hours in Postville, Iowa on May 12, 2008, "ICE" agents collaborated with agents and officers from federal, state, and local agencies to conducted the largest workplace raid in a meatpacking plant. Nearly 400 immigrant workers were arrested and charged with multiple

offenses. Some lower and middle level factory managers were charged with offenses which include child labor laws.

In the 2016 Presidential election, nearly fifty-two percent of voters in the state my study was conducted in voted for Donald Trump. In the same year, the state became a Republican trifecta because of the Republican party holding the governorship, a majority of the state senate, and a majority of the state house. Two years later, in the summer of 2018, a multilayered collaboration like the one in 2008 resulted in 34 immigrant workers at a concrete plant being detained and charged with several offenses. These dehumanizing raids coupled with hostile political discourse directly impacted the social, political, economic, and educational experiences of Latinx communities.

At the State level, bills have been signed into law that directly affect the Latinx Community. One bill in particular, singed into law in April 2018, creates fear, stigma, and embarrassment in the Latinx community (Abrego, 2011). This law prohibits local entities from adopting or enforcing a policy or to take any other action that prohibits or discourages the enforcement of immigration laws. Local entities cannot prohibit or discourage law enforcement officers or other employers from assisting or cooperating with federal immigration officers. This law also enforces each state or local law agency to put in writing any unwritten or informal policies relating to the enforcement of immigration laws. Entities in violation of sanctions will have their state funding revoked. Similar laws exist in other states, such as Arizona. Reports from The University of Arizona College of Law (Lopez, 2011) suggest these types of legal enforcements tear apart communities through the separation of families and friends. Mistrust is perpetuated between families and public institutions as school attendance and enrollment numbers decrease due to fears of separation and deportation.

Direct political attacks based on sex, ethnicity, and citizenship status have occurred throughout the country. Popular social media outlets provide examples of attacks Latinx youth and communities experience during high school events and on college campuses. In the Midwest between 2016 and 2018 high schools with a noticeable percentage of Latinx student's athletes encountered racist and xenophobic charged chants and remarks by fans of the opposite team and sports broadcasters. They include remarks such as "go back to where you came from" and "build the wall." Latinx students experienced similar attacks on public and private college campuses in the state in which I conducted this study. For instance, In November 2016, on the campus of a small private liberal arts college, a 19-year-old Latinx student majoring in Mexican American political science returned to her dorm to find sexist and xenophobic comments posted on her dorm room door. The comments read, "women are unfit to be president" and "Make A Wall." In the same year, on a fall Saturday afternoon in August on the campus of a major state university hosting their in-state rival for a football game, a group of anti-Trump supporters (primarily students of color) rallied and held up signs to share their views of the candidate, who was visiting the campus (along with other Republican presidential candidates), at that time. A Latinx senior majoring in engineering held a sign that read, "our lives began to end the day we become silent about the things that matter." A white woman in attendance of the sporting event approached the Latinx male, yanked the poster from his hands and destroyed it in front of him and a few hundred people. A video recording of the event was captured and minutes before destroying the poster the white women can be heard saying, "I am going to destroy the poster and vote for white supremacy."

Racist Nativism And The Schooling of Latinx Children and Youth

Historically, Latinx schooled in the southwest, and other regions, experienced attacks on the financial and philosophical benefits of bilingual education, received an inferior public education due to their status and cultural practices, and their schooling was designed to socialize them into loyal and disciplined workers (Diaz, 2005; Donato, 1997; San Miguel, 2013). School segregation for Latinx students originated in the early twentieth-century in the Southwest when the offspring of the first great wave of Latinx immigrants began to attend public schools (Garcia and Castro, 2011). Garcia and Castro (2011) argue it was in inferior schools where Latinx students received an inadequate academic education that focused on vocational training, had access to few learning resources such as books, and encountered school administrators and teachers with limited understanding and appreciation of Latinx culture and history. Many Latinx students experienced school administrators and teachers who held low expectations of them.

This pattern of education that developed in the first half of the twentieth century, with few minor exceptions, was a pattern of community exclusion (San Miguel, 2013). The combination of limited understanding of Latinx culture and low expectations creates a school culture that prepares low-income and working-class Latinx students with basic skills needed to replace their parents and family members in the low-skilled labor market. This type of schooling "tracked Mexican students to a self-fulfilling prophecy of failure" (Garcia and Castro, 2011, p. 110). This substandard and inferior public education was due to Latinx students and communities' subordinate status in society and their cultural and linguistic characteristics (San Miguel, 2013).

Little has changed for some Latinx communities and students in the second half of the twentieth century and into the twenty-first century. Some Latinx students and communities

continue to experience structural exclusion policies that deny or discourage participation in shaping public education and its content. Proposition 187 in the state of California between 1994 and 1999 made it illegal for state institutions to provide services to undocumented immigrants (Cammarota, 2008). State institutions such as public schools were required to verify the legal status of each child and refused undocumented immigrants access to elementary and/or secondary schools. Sharing citizenship status with state institutions has the power to create social forces that tend to "press" upon people and hold them down through surveillance and harassment in their community and school. In schools, security guards and school staff enforce a no Spanish speaking rule and insinuate Latinx youth go back to Mexico (Cammarota, 2008). These forms of oppression can lead to the internalization that you or your language do not belong in this country.

Bilingual education programs are also problematic if they do not validate and reinforce the native language and cultural identity. Such programs are designed to strip away native language skills and prepare Latinx students for the English language only school curriculum and Transitional bilingual education (Valenzuela, 1999). School curriculum has been found to strip Latinx students away from their culture by either excluding or distorting it in textbooks, pedagogy, and in the function of school (San Miguel Jr., 2013).

Latinx access to elected positions on local and state school boards has ranged from moderate to significant. The process of gaining access to board representation has been extremely "gradual, uneven, and contested" (San Miguel Jr. 2013, p. 9). Latinx folks that gain access to elected positions often experience symbolic oppression such as tokenism and find themselves with little or no support if they decided to challenge the use of a curriculum that focuses on assimilation and rejects diverse cultural heritage.

Intelligence tests have been used by the education system as a sorting mechanism which tracks students into positions that appear to be based off objective scientific tests. Donato (1997) argues that an "objective intelligent test" is connected to the relationship of schools and business values and concepts of efficiency. Intelligence tests captured the attention of educational reformers between 1921 and 1939. During this time research and reports flooded academic journals with findings to support white intellectual superiority. Other studies attempted to verify "that Mexican children were innately inferior to their white peers... and the average Mexican child was found to be fourteen months below the normal mental development for White children of the same age and school environment" (Donato, 1997, p. 25).

Test results can be used to assess the productivity of schools and track students towards vocational or highly skilled jobs. Muñoz Jr. (1989) argued that education has always tracked Mexican Americans into cheap labor by "pushing youth out of public schooling at an early age" (p. 21). The process of reproducing cheap labor can be observed through programs that channel Latinx students into special education classes, ELL, and manual training instead of advanced placement courses. In Arizona, Latinx students are most likely to be placed in special education courses instead of gifted and talent programs (Echeverria, 2014). The forced placement by the education system is so powerful that it can lead some Latinx students to internalize a strong belief that their presence is needed in cheap labor.

In the 2016-2017 school year, Latinx students in the state for my study comprised roughly eleven percent of the student population across all districts in grades K-12, making Latinx students the largest non-white ethnic group enrolled in grades K-12. This group of students attend a public education system where there is a grand total of two percent of people of color in all positions from administrators to support and related services. The position of

assistant principle has the highest percentage (8.3%) of staff identified as people of color. People of color make up roughly three percent of general instruction teachers (i.e. long-term substitutes and regular education teacher) and about two percent of special education instructors (i.e. home intervention teacher, early childhood special education, and special education teacher). Roughly three percent of special education teachers of color are "itinerant teachers" who are responsible for implementing, monitoring, and coordinating the student's behavior management program and conduct parent trainings, student observations, and home visits. One state education report indicates Latinx students comprise of eight percent of all students enrolled in special education programs.

In 2014, Latinx students had a "pushout" rate of four percent. According to one 2014-2015 school year report, Latinx students comprised twelve percent of statewide out of class disciplinary action taken by school districts. One state Postsecondary Readiness Report indicates nearly seventy percent of the state's 2017 high school graduates enrolled in postsecondary education after graduation, whereas a little more than half (56.3%) of the state's Latinx high school students did the same. Of those graduates enrolled in post-secondary education, twenty-two percent of them enrolled in remedial courses at a public college/university while their Latinx counterparts experienced a thirty-three percent enrollment in remedial courses.

Immigration and educational practices and politics impact Latinx youth and families. While participating in public education some Latinx students experience a socialization process designed to reproduce loyal and disciplined workers. Others experience mental health issues connected to fears of deportation and separation of families. They often enter schools where they are suspended and expelled at higher rates than any other social groups, and encounter conflict, racism, social class and gender inequities, and few resources and relationships for upward social

mobility (Carrillo, 2016; Cammarota, 2012; Conchas and Noguera, 2004). In addition, many Latinx high school students confront criminalization, subtractive schooling, and banking education (Freire, 1970; Valenzuela, 1999).

Education and immigration research illuminates a hostile sociopolitical context that can have an adverse effect on youth development. A society that functions this way can perpetuate and maintain a social order that produces the apparent "orderliness of social life as individuals and groups are pursuing trajectories that, in a sense, are not of their own making (Applerouth and Edles, 2008, p.13). This social order is produced through products of historical conditions and structural arrangements embedded in the foundations of social institutions. An alternative social order can emerge through ongoing social interactions between individuals and social groups. During social interactions individuals and social groups create, recreate, or alter the social order that works up to produce society. This approach places more autonomy on actors who are seen as relatively free to reproduce patterns or transform them. It is essential for the Latinx community to have youth who are no longer controlled or dehumanized in society or public education due to their citizenship status, cultural practices, language, social class, ethnicity, gender, and sexuality.

Literature Review

The current social and political climate calls for Latinx youth to develop a critical understanding of their position in society and engage in action to transform their world. The concept "development" suggests a process of growth or change constructed through experiences (Larson and Hansen, 2006) in a historical context which increase "a person's knowledge, analytical skills, emotional faculties, and capacity for action in political and social systems" (Watts, Williams, and Jagers, 2003 p.185). Since the 1980s, developmental psychologists, critical social psychologist, social justice educators, urban educators, community activist, and

others have studied youth development and/or constructed models or frameworks. These studies and models of youth social and political development describe practices (i.e. activities and/or events) that influence youth emotional, spiritual, and, cognitive skills and/or abilities (Ginwright and Cammarota, 2002; Montejano, 1999; Watts et. al., 2003; Yates and Youniss, 1998; Zimmerman and Rappaport, 1988). Some researchers emphasize a process (i.e. activities, cultural practices) while others focus more on youth outcomes (awareness, understanding, action, etc.).

The literature on youth development offers several categories and/or mental states youth experience through their participation in practices. These categories include critical consciousness, sociopolitical, civic, political, positive, and critical development. Practices occur in social settings and involve an individual and/or group. Some practices include the arts, such as poetry, hip-hop, and drawing. There are also group practices which include a play, conducting violence prevention workshops, or meetings. Youth participation in practices influences their development.

The literature review will begin with a brief overview of youth development concepts and practices used in youth development research. This section will be followed by a review of factors which effect Latinx youth development at the community youth based organization level. Third, I will review research methodologies used in previous studies and characteristics of research participants. Finally, I will identify gaps in the literature and present emerging research questions. The aim of this review is to demonstrate my understanding of concepts used to describe the process and outcomes of youth development, factors that contribute to Latinx youth development, and the research approaches used in youth development studies.

Critical Consciousness

The youth development literature uses a range of interchangeable concepts to describe the process and/or outcomes of youth development. One of the most frequently used concepts is critical consciousness. Paulo Freire is connected to the concept critical consciousness. Freire (1970) conceptualized critical consciousness as a pedagogical method to develop Brazilian peasant's ability to critically read the world and feel empowered to transform inequitable social conditions through problem positing questions, dialogue, critical analysis, and action. This process is "…initiated by individuals, either youth or adults, working within organizational contexts" (Ginwright and Cammarota, 2007 p. 707) and is called praxis; critical reflection and action directed towards transforming systems of oppression (Diemer and Li, 2011; Fegley, Angelique, & Cunningham, 2006; Freire, 1970; Ginwright and Julio Cammarota, 2007). Critical reflection is commonly defined as a practice. This practice includes critical analysis at both the individual and structural levels of oppression within social, economic, and political systems which perpetuate and maintain injustice (Diemer and Li, 2011; Giroux, 1983; Watts and Flanagan, 2007). The action component can be both internal and external (Casanova and Cammarota, 2018; Solórzano and Bernal, 2002), and entails an internalized capacity to change sociopolitical conditions and participate in individual and/or collective action to effect structural change (Diemer and Li, 2011; Ginwright and James, 2002; Zimmerman, Ramirez-Valles, and Maton, 1999).

Critical consciousness development can occur in an organizational context such as youth community-based organizations (Ginwright and Cammarota, 2007) or what others call mediating institutions. These spaces are "where the political, [social], and economic principles of a society are interpreted—reinforced, challenged, and renegotiated. Activities in these settings contribute

both to political stability and to political change" (Flanagan, M. Loreto Martínez, Patricio Cumsille, Tsakani Ngomane, 2011). Fegley, Angelique, and Cunningham (2006) conducted a study on how youth participation in different community settings fosters critical consciousness. Their study focused on "critical discussions" while participants played chess and participated in community service projects. Discussions topics covered events, objects, and community life which youth experienced during their activities. Youth were asked to describe events or objects they experienced or found during their community service projects. The critical discussion covered topics around used crack vials, empty dime bags, used condoms, and empty malt liquor bottles. Discussions were used to explore how participates felt and what they could do about the events they experienced or items they found.

Intergenerational discussions based activities, referred to as political education sessions, where part of a program designed to train young people on how power is used and misused in their lives and communities (Ginwright and Cammarota, 2007). Ginwright and Cammarota (2007) describe practices in a community-based program designed to developed participant's critical civic praxis. These practices include workshops on violence prevention for their peers, role-plays, videos and other activities. One community-based hip-hop concert was planned by youth. The event was called Guerrilla-hip-hop – an impromptu mobile political concert with music, rapping, and political education in local parks, strip malls, and street corners where young people congregate. Youth organized the concert to gain support to defeat a proposition that called for more youth offenders adjudicated into the adult criminal justice system.

Sociopolitical Development

Sociopolitical development is also found in the youth development literature. Sociopolitical development is best explained by Watts, Griffith, and Abdul-Adil (1999) who

argue that “true sociopolitical development occurs when the individual is able to integrate experiences in different power relationships into a multileveled understanding of oppression” (p. 258). In other words, a person needs to recognize that in one context they may be oppressed, while that same person may be the oppressor in another context. Reducing internalized oppression and spirituality are also key components of sociopolitical development. The addition of spirituality suggests sociopolitical development is not only a cognitive process but also has a spiritual component. This spiritual component includes supportive roles such as a belief in higher power and purpose, spiritual perspective, and purpose and destiny (Watts et. al. 1999).

Sociopolitical development prioritizes an understanding of the culture and political factors that contribute to a person’s social position. Watts et. al. (2003), argue that development includes growth in a person’s knowledge, analytical skills, emotional faculties, and capacity for action in political and social systems. They use the concept “transactions” to understand growth as a response to life experiences. Transactions are unique situations which involve “a combination of an experience venue, aspects of the self, social influences, and significant events” (Watts et. al. 2003, p. 192). Watts et al. (2003) describe sociopolitical development “as a cumulative effect of many transactions over time that increase sociopolitical understanding (insight and ideology) and the capacity for effective action (liberation behavior)” (p. 192). Activities or transactions used to increase sociopolitical development are rap music videos, television shows, culturally relevant films that validate an art form participants value and covered a wide range of topics from a wide range of perspectives (Watts et al., 1999).

Ngo, Lewis, and Leaf (2017) focused on content and practices in their review of the literature on community-based organizations’ art based programs that foster sociopolitical development. They focus on three areas of the arts: literary arts (e.g., spoken word poetry,

creative writing), theater arts, and digital media arts (e.g., digital storytelling). In one study, youth from the United States and the United Kingdom presented at festivals. Youth shared both word and body language poetry to name injustices and construct counternarratives. Such forms of poetry involved participation and dialogue between artist and audience which generated encouragement and immediate feedback from the audience. In another study conducted by Halverson (2010), LGBTQ youth produced a play at a community-based theater which highlighted multiple dimensions of identity that youth experience. The play relied on youth stories that emphasized and centered "I am" descriptive statements as a means for youth to express views of people's perceptions and treatment they experience. One of the five drop-in community organizations was a digital media arts technology program used by women to share indigenous knowledge often absent from dominant discourse (London, Pastor, Servon, Rosner, and Wallace 2010). Shared knowledge and life stories through digital storytelling, such as public service announcements or social documentaries, create a platform for young people to share experiences and their meanings of police brutality, women's activism, and youth violence.

Civic and Political Development

Civic and political youth development is concerned with agency directed towards influencing the well-being of the community and society. This form of development emphasizes the importance of an individual's sense of attachment to their community and the extent one plans to be civically engaged (Flanagan & Faison, 2001; Hart and Atkins, 2002; Terriquez, 2015; Youniss, McLellan & Yates, 1997). Studying civic and political development and engagement is central to understanding youth political involvement and the conditions of the political order in the 21st century (Youniss, Bales, Christmas-Best, Diversi, Mclaughlin, & Silbereisen, 2002).

Some argue that the growth of the Latinx population makes it even more important to politically engage Latinx youth (Valez, Huber, Lopez, De La Luz, and Solórzano, 2008).

In a 1998 study, Yates and Youniss constructed a social process through which both political commitments and an understanding of one's identity emerge. This social process examined youths' actions and understanding of their actions. The study viewed youth as "reflective agents growing up within a specific social and historical context and interpreting the options, opportunities, and restraints that they encounter" (p. 496). This approach provided research with insight into participants' reflections on personal agency and government responsibilities while participating in a service learning activity that involved serving meals four times at a downtown soup kitchen for the homeless. Yates and Youniss (1998) argue such service activities shape participant's political identity. A study conducted by Kwon (2008) presents a development process which involves activities such as meetings where youth "feel the issue," are youth owned and led, and "are encouraged to discuss problems openly" (p. 64). Meeting discussions were often around youths' dissatisfaction with their school and discrimination. Youth participated in trainings with activities designed to increase youths understanding of their lives as structured by social inequalities and empower them to challenge the social structures that maintain and perpetuate inequalities. These trainings covered three main categories: leadership, community organizing, and power analysis.

In contrast to civic development, critical civic development involves developing an awareness of structural injustices and a motivation to address them (Freire, 2000; Moya, 2017). A critical civic identity includes solidarity with those who are oppressed by injustice, regardless of social position and location (Rogers, Mediratta & Shah, 2012). According to Moya (2007), critical civic development "entails feeling capable of addressing local and structural injustices"

(p. 459). Moya (2017) argues activities contribute to the critical civic development of participants. These activities involve a leadership program, participation in a conference call with a national organizing group, and passing on community issues and campaign information to their peers at school. One of the key activities connected to critical civic development was learning about unjust social conditions which include budget cuts to education and treatment of undocumented students in the U.S. Moya (2017) argues that learning critical content prepared and motivated participants to participate in civic action and begin to see the world and themselves from a critical perspective.

Positive Youth Development

Positive youth development grew out of a shift from research in the 1990s to support troubled youth through an asset-based intervention approach (Delia and Krasny, 2018). Interventions were often designed to support families and children with existing crises related to juvenile crime or poor character (Catalano, Berglund, Ryan, Lonczak, and Hawkins, 2004). Positive youth development aims to understand, educate, and engage youth in productive activities to learn important skills that promote well-being and to employ those skills to become a successful and contributing member in their communities (Damon, 2004; Larson, 2000; Riggs, Bohnert, Guzman, and Davidson, 2010). While learning skills to be a successful and contributing member of communities are important, positive youth development interventions and programs do not address social, economic, and political forces that affect young people (Ginwright and Cammarota, 2002).

Positive youth development programs often employ a range of activities meant to develop positive youth behavior outcomes and prevent youth problem behaviors. Many of these activities focus on outcomes such as interpersonal skills, quality of peer and adult relationships, self-

control, problem-solving, and commitment to schooling and academic achievement (Catalano et al. 2004). A pilot study conducted by Riggs et al. (2010) describes youth participating in program activities such as mentoring, homework help, tutoring, life skills workshops, sports and recreation, and technology/computer instruction. These activities were supplemented with opportunities to participate in discussions about culturally-relevant issues concerning interactions with youth from other cultures, prejudice, and stereotyping. There were also opportunities for informal and formal discussions around cultural issues. Participants in this study reported improvements in self-worth and the development of an ethnic identity.

Critical Youth Development

A social justice youth development framework best represents a critical youth development framework. According to Ginwright and Cammarota (2002), social justice youth development pays "particular attention to critical consciousness and social action" or the interdependence of the two concepts, which is often referred to as praxis (Freire, 1970). They continue, "the integration of critical consciousness and social action is how young people make sense of, and begin to transform, their social world" (pp. 87-88). Ginwright and Cammarota (2002) propose three levels of awareness in their framework: self, social, and global. These levels of awareness are reached through activities connected to youth culture. For example, at the self-level hip-hop music can be used to express pain, anger, and frustration of oppression. At the social-level it can be used to facilitate political action. At the global level hip-hop can be used to unite youth through common experiences of suffering and common struggles of resistance.

Strobel, Osberg, and McLaughlin (2006) present a similar model of critical youth development. This model focuses on development shifts associated with youth participation in a community-based research and advocacy program. Activities that impact developmental shifts

include training in social science research techniques to study issues of concern to them and to use their findings to construct policy recommendations. Activities encourage participants to talk and think about the inequities they encounter in schools. The activities contribute to shifts in the participant's activity choices and their interpretation of their task and contributions. Strobel et. al. (2006) constructed a typology of three roles that focus on social change: the advocate, the activists, and the educator. The advocate distinguishes their commitment to a cause or issue and is more active in decision-making. The activist is more interested in the means and engages in action as frequently as possible with the general goal of helping her school or community. The educator assumes responsibility for supporting, helping, mentoring, or empowering a population.

Watts and Flanagan (2007) offer a liberation psychology model for scholars and community youth workers focused on youth issues related to social power and wellness. They argue that liberation psychology core tenets include an emphasis on "social justice, creating just societies, promoting self-determination and solidarity with others, ending oppression (and healing its effects) …and a focus on structural barriers of youth development" (p. 780). A liberating psychology model involves activities that place youth in leadership roles and adults in the background as a monitor, mentor, and facilitator. In these background roles, adults observe youth assets rather than deficits and support youth in dialogue, coaching, and making connections to sources in institutions, community, and politics (Camino and Zeldin, 2002). Rather than activities being focused on a therapeutic approach to social problems, a liberating psychology model focuses on more proactive approaches such as youth organizing with a focus on root causes of social problems, empowerment, and the capacity to identify, analyze, and act on issues relevant to youth.

Community Youth Based Organizations

In the 1930s and 1940s Sal Alinsky, often referred to as the founder of community organizing (Hansen and Larson, 2005; Rogers, Mediratta, and Shah, 2012), argued that it was rare to have a community organization composed of community members that both participate and play a fundamental role in the organization. Alinksy posited two defects of community-based organizations; each problem of the community is viewed as if it were independent of all other problems and that community organizations view the community as a social, political, and economic entity insulated from the general scene. In efforts to address the two defects, Alinksy developed a tradition of community organizing that included large numbers of young people involved in action-oriented activities. These activities were generally led by young people, with older youth and adult staff in facilitative and mentoring roles helping youth identify issues of common concern. Older youth and adult staff assisted young people with policy reform research, collective action to win support for their demands, and evaluate progress towards goals (Alinsky, 1971; Rogers, Mediratta, and Shah, 2012).

While Alinsky was developing a tradition of community organizing, Mexican liberals in South Chicago (same city Alinsky was organizing) were creating organizations such as Lux en Umbra, The Mexican Blue Cross, and the Society of Independent Mexican Laborers (Flores, 2011). They also established liberal Spanish language newspapers like those found in Mexico. Their organizations and newspapers advocated for a shift in the liberal community away from an elitist agenda to a more inclusive plan that emphasized social reform. The ideas and tactics of leaders in these organizations derive from their experiences and understanding of the Mexican Revolution of 1910-1920. Since the 1940s, community-based youth organizations have been created based on these models and have addressed the two defects.

Community-based youth organizations (CBYO) can be social spaces that perpetuate inequality and the status quo, and/or provide marginalized youth with access to networks, ideas, and experiences designed to develops their ability to challenge the very social, political, and economic contexts that contribute to their marginalization (Ginwright and Cammarota, 2007; LeRoux, 2007; Ngo, Lewis, and Leaf, 2017; O'Donoghue, 2006; O'Donoghue & Kirshner, 2003; O'Donoghue & Strobel, 2003). A study on Latinx youth revels why they choose to participate and not participate in community youth-based organizations (Borden, Perkins, Villarruel, Carleton-Hug, Stone, and Keith, 2006). Reasons why Latinx youth participate include personal development/confidence, improve self/community, learn life skills, and emotional regulation. Why Latinx youth do not participate include home/school work, lack of money/transportation, not liking the people who run the program, external constraints, and safety issues. There are CBYO's that provide some youth with a sanctuary context that drives their attendance nearly as much as the desire to engage in social justice work (Akiva, Carey, Cross, Delale-O'Connor, and Brown, 2017). Furthermore, their participation in CBYO's is influenced by organization topics/causes, the desire to impact change, and desire to help others and themselves. Such context protects and affirms youth social identities which allows them to take risks and engage in social justice activism. These contextual factors contribute to the development of youth who participate more actively, take added responsibility, and demonstrate their leadership. They are often advanced in their awareness of sociopolitical community and national level issues, in their ability to articulate solutions, and in their practical skills in building constituency support for their goals (Checkoway et. al., 2003).

Community-based youth organizations that offer an ideal context for critical youth development are often referred to as mediating spaces (Flanagan et al. 2011), out of school

spaces (Moya, 2017), youth activist programs (Larson and Hansen, 2005), and social-justice oriented organizations (Kwon, 2008). These organizations will be referred to as critical community-based youth organizations (CCBYO). The nature and structure of CCBYO differ from typical youth services and youth advocacy organizations. Youth services organizations are often reactive to sociopolitical issues and view youth as clients in need of services. Youth advocacy organizations tend to be adult-dominated organizations that advocate for young people, such as the Children's Defense Fund (Warren, Mira, and Nikundiwe, 2008). The following section will focus on structural level characteristics of CCYBO such as the creation, philosophical beliefs, and staff and youth relationship. These factors provide the foundation for a context ideal for youth to develop their critical and legal consciousness, sociopolitical consciousness, civic and political identities, and critical ideology.

The Foundation of Critical Community Based Youth Organizations

The community youth-based organization literature pays a considerable amount of attention to organization/program processes and outcomes, and less attention on the foundation of organizations. In other words, discussions related to the foundation or establishment of critical community-based organizations are often excluded or briefly mentioned. This section will provide examples of the foundation of some CCBYO.

In contrast to Alinsky's defects of community organizations, CCBYO are often organized by community members and are established because of local, state, and national level social, political, and economic factors that directly affect community well-being (Ginwright and Cammarota, 2007; Kwon, 2008; Moya, 2017; Nasir and Kirshner, 2003; Strobel et. al., 2006; Warren, et al., 2008). Some organizations form collaborations between community members and state institutions such as colleges and/or universities as well as between organizations and

families in the community (Ginwright and Cammarota, 2007; Moya, 2017). These organizations provide a training ground for youth and other community members.

In the early 1970s in Boston, the neighborhood of Jamaica Plain had become known for petty crimes, arson, stolen cars, and vandalism (Warren, et. al., 2008). By the 1980s, community conditions became so horrible that by the end of the decade Boston police identified Hyde Square the "cocaine capital of Boston." In response, a diverse group of neighbors organized to reclaim the streets of Hyde/Jackson Square. At the time, activists recognized that the only way to break the cycle of violence would be through sustained efforts to engage young people in the predominantly low-income Latinx community. Throughout the 1990s, the Hyde/Jackson Square Task Force (HSTF) worked to create a variety of afterschool programs to foster youth development (Warren, et al., 2008)

During the same period and nearly 3,000 miles from Hyde Square community members in the Oakland area were experiencing similar sociopolitical issues and organizing for personal and social change (Ginwright and Cammarota, 2007). Social issues plaguing the Oakland area included police abuse, shame for substance-abusing parents, anger for not having a father in their lives, immigration, and education issues. A group of African American college students organized the Yong Black Leaders group to address these and other sociopolitical issues. The organizations earned respect among the African-American residents of Oakland through their work with youth on probation, from juvenile hall, in schools, churches, and other community organizations. To address Oakland's Latina/o barrio immigration issues community members go to El Pueblo Community Center (EPCC). This small community organization provides crucial legal and economic services. In response to large proportions of immigrants in Oakland, the EPCC delivers critical help to families dealing with the bureaucratic nightmares of legal

documentation (Ginwright and Cammarota, 2007). In 1998, the Asian and Pacific Islander population of East Oakland were facing educational issues that challenged the model minority myth and social issues concerning drugs and violence (Kwon, 2008). An organization called Asian and Pacific Islander Youth Promoting Advocacy and Leadership was created (AYPAL) to combat these social issues. AYPAL is a pan-ethnic community-based youth collaborative made up of first and second-generation Cambodian, Chinese, Filipino, Korean, Laotian, Mien, Samoan, Tongan, and Vietnamese youth.

Community and family members in an urban community in southern California were also facing educational issues. Community members advocated for the building of new schools, equitable funding, and graduating requirements that would ensure all students are eligible for California's four-year colleges (Moya, 2017). United for Justice (UFJ) was created and used as a platform for community members to organize around these issues. The organization emphasizes community partnership. Organization and community partnership are intended to foster youth and adult capacity to address educational and social issues. Other organizations such as Youth Engaged in Leadership and Learning (YELL) and Community Youth Leaders (CYL) are organizations in West Oakland and Redwood City California. These organizations train youth to use social science research techniques to study issues that concern them and their community, formulate policy recommendations, and solve community problems (Nasir and Kirshner, 2002; Strobel et. al., 2006).

Structure of Critical Community Youth Based Organizations

Philosophical beliefs that drive organizations mission, goals, and member participation often stem from traditions of community organizing by people of color as represented in the civil rights and Chicano movement of the 1960s (Checkoway et. al., 2017; Ginwright and Cammarota,

2007; Kirshner, 2007; Kwon, 2008; Moya, 2017). One model is the Asian and Pacific Islander Youth Promoting Advocacy and Leadership which is guided by three principles: (1) youth ownership, (2) community involvement, and (3) promotion of social justice (Kwon, 2008). A similar guiding philosophy embedded in the Community Youth Leaders program focuses on the role of information in community change. CYL organization staff hold the belief that community-driven research, especially that which focuses on youth experiences, can be a useful resource for community and youth development. A common goal across CCBYO is developing young people with leadership skills who act as advocates for youth in their city. This belief is guided by program staff who promote ideas of youth empowerment. Program staff believe youth should participate in decision-making processes about the direction of projects and receive training that prepares them to participate with adults as equal partners in policy discussion and decision-making (Nasir and Kirshner, 2002).

Other organizations such as United for Justice (UFJ) and Young Black Leaders (YBL) are guided by foundational beliefs that prepare youth to take on identities of agents of change and critical civic leaders with a right to participate and a responsibility to serve their communities (Checkoway et. al., 2003; Moya, 2017). YBL philosophy rests on the premise that community change occurs through personal transformation by supporting young people's navigation of personal social issues. Lifting New Voices (LNV) aims to demonstrate what happens when young people and adults organize themselves and become more involved in planning and decision making. LNV builds on youth strengths by enabling them to make a difference in ways that provide them with tangible benefits and healthier communities. This is supported through organization trainings, cross-site meetings, and national networks.

Critical community-based youth organization context and philosophical principles are by no means uniform and are often in sharp contrast with service and youth advocacy organizations (Gambone, Yu, Lewis-Charp, Sipe, Lacoe, 2004; Kirshner, 2008). CCBYO context serves as a space which views young people as assets and competent citizens with a right to participate and service their community (Checkoway et. al., 2003). They also create a space that protects and affirms youth social identities and allows youth to examine issues that impact their lives (Akiva et. al., 2017; Strobel et. al., 2006). There is often explicit dialogue about racial identity and the intersection of social class and gender (Warren, et. al. 2008). Furthermore, CCBYO position youth in roles that involve decision making and promote youth engagement in social justice activism (Akiva et. al., 2017).

Formal youth staff and leadership opportunities are prominent roles in CCBYO. These roles provide youth with increased opportunities to participate in decision-making processes. The organization context often includes a small core set of youths who are trained to lead the larger group. This small cohort creates more opportunities for leadership within the organization (Gambone et. al., 2004). For example, organizations such as YELL are designed to support youth involvement and development over multiple years through what they call “ladder of opportunity” (Strobel, 2006). Ladder of opportunity offers returning youth the chance to become youth mentors who facilitate discussions, offer insights which derive from their experiences in the program, and work to support new members transition into YELL. Some reach the level of YELL ambassador; youth who participate on panels or help plan and lead workshops at local as well as national conferences.

Staff and Participant Relationship

Staff and participant relationship are a central element within critical community youth-based organizations. There are factors which facilitate this relationship. They include a supportive nature and shared similarities (Checkoway et. al., 2003; Gambone et. al., 2004). These factors emerge through collaborative efforts between youth and adults – which includes youth referred to as youth staff in leadership roles and adults in the background (Gambone et. al., 2004; Kirshner, 2008; Strobel, 2006; Watts and Flanagon, 2007). Adults in background role's do not stand back from the work, they work side-by-side with youth, share their expertise, and provide strategic support for youth in ways that foster development (Larson and Hansen, 2005; Zeldin & Camino, 1999). For example, adults in YBL facilitate meetings, encouraged youth to examine issues in their lives and supported them with analysis of the problem and action to solve it (Ginwright and Cammarota, 2007). Similarly, Watts and Flanagon (2007) argue adults often facilitate social activities designed to address the politics of internal transformation and advance critical consciousness in the sociopolitical realm.

Gambone et al.'s (2004) qualitative findings from an evaluation study of the Youth Leadership Development Initiative (YLDI) shows supportive relationships were tied to the types of youth workers and adult volunteers. The agency recruited these staff members. YLDI successfully recruited young adults who share the same background such as comparable experiences and hold similar interest. For example, some young adults share the same racial, ethnic, cultural, or sexuality identity of youth, and can relate to their experiences of marginalization. These similarities support positive communication and relationships between youth and adults. A small youth adult ratio also facilitates increased opportunities for supportive

relationships. This includes cooperative action which helps foster respectful and non-hierarchical youth-adult relationships.

Youth and adult relationships also offer youth opportunities to interact with a leader who is critical about social issues and engages with community members on sociopolitical initiatives (Moya, 2017). Such relationships provide youth with opportunities to model practices they observe and provide youth with opportunities to engage with the community on critical issues. Youth and adult interactions can strengthen relationships which build intergenerational bridges between youth and adults (Chechoway et. al., 2003). This practice is often referred to as "bridging people" which includes roles such as intermediaries, translators, and matchmakers between diverse individuals and groups (Checkoway et. al., 2003). One key factor that facilitates adult and youth relationships are co-equal partnership and a balance of support and expertise with a focus on critical youth development and maximizing youth agency (Larson and Hansen, 2005)

Youth Development Community Organization Research

Research approaches and methodology used to study youth development in community youth-based organizations varies. Most studies are conducted over a period of four months to two years with few studies lasting three and a half years. There are youth development studies that use quantitative methodologies and administer surveys to a national representative sample of youth (Diemer and Li, 2011; Gambone et. al., 2004). Other studies conduct evaluations of youth programs and used mixed-methods which involves administering a survey (i.e., pre-test and post-test) to collect aggregate level data and qualitative data for elaboration on topics of interest (Akiva et. al, 2017).

Phenomenology and ethnography are research approaches found in the youth development community organization literature (Dworkin et. al., 2003; Ginwright and Cammarota, 2002; Ginwright and Cammarota, 2007; Kwon et. al., 2008). Phenomenological studies are concerned with understanding what individuals experience and how they interpret the world (Creswell, 2013; Patton, 1990). Ethnographic studies, often referred to as activist research or participatory research (Kwon et. al., 2008), focus on the meaning of behavior, the language, and the interaction among members of the culture-sharing group. In addition, critical ethnography is concerned with the empowerment of participants, challenging the status quo, and addressing topics directly related to power and control (Creswell, 2013).

Case study is the most commonly used research approach found in youth development studies (Larson and Hansen, 2005; Moy, 2017; Negron-Gonzales, 2009; Strobel et. al., 2006; Yates and Youniss, 1998). A case study approach is well-suited to develop an in-depth understanding of a single case within a real life, contemporary context or setting (Yin, 2009). Case studies are ideal for gaining insight into processes within a particular context, explore processes across contexts, and highlight how characteristics in institutional structures affect the process (Moya, 2017). In addition, case studies are useful when researchers are interested in understanding the modes of thinking participants develop and the role informal and/or formal learning context impacts their development (Larson and Hansen, 2005).

Qualitative and Quantitative Approaches to Community Based Organization Studies

Surveys are the primary method used to collect quantitative data within youth development studies. Surveys are administered at one site or multiple sites often at the start and the end of a program, school year, or sessions. They include questions that focus on factors that impact participants program attendance, demographics, and participant's involvement in

community service and extracurricular activities (Akiva et. al., 2017; Gambone at. al., 2004). Other surveys item includes questions intended to capture participant attitudes about government and sociopolitical issues, as well as civic and political participation (Diemer and Li, 2011).

There are an array of qualitative data collection methods found in youth development studies. They include research memos, participant artifacts, participant observations, interviews, session recordings, and focus groups. Data collection happens at different periods of the study and positions the researcher in a range of roles within a social context that may include participants' home, school, and community. For instance, Kwon (2008) collected participant observation data while attending, facilitating, and preparing participants for peer meetings, daily youth meetings, workshops, and staff meetings. Data was also collected while in attendance of political rallies, protest, community meetings, and social occasions such as dinners and camping trips.

In other studies, standard one-page essays and discussions of participants most recent service experience were collected from participants (Yates and Youniss, 1998). Participant observation data were collected one to two times weekly at multiple sites in one study (Moya, 2017) and on seven occasions in a different study that lasted four months (Larson and Hansen, 2005). In other studies, participant observation data was collected at all activities and events in which the researcher was both a participant and observer (Kwon, 2008). Data was also collected during program sessions (Watts et. al., 1999). Program sessions are informal and used to evaluate the critical consciousness development and general program reactions of the program participants. Other researchers took field notes during program sessions with a focus on participant engagement and interactions (Strobel et. al., 2006). Some researchers combined field notes with reflection and insights gathered from hours of observations and informal

conversations with participants during summer camps, weekend morning political education meetings, and while participants facilitated workshops in classrooms or after school (Ginwright and Cammarota, 2007).

Participant interviews and focus groups are common data collection methods found in youth development studies. These interviews involve multiple stakeholders such as organization staff, community members, and youth participants. Organization staff and/or adult leaders are often asked to select participants for interviews (Akiva et. al., 2017). Interviews tend to start off with an open-ended descriptive question to establish rapport, frequently include 1 to 15 participants, and last between sixty to ninety minutes (Akiva et. al., 2017; Dworkin et. al., 2003; Fegley et. al., 2006; Kwon, 2008). In youth development studies, interviews are used to cultivate a deeper understanding of youth perception on their participation in organizations, ideology towards schooling, civic participation, and motivation for social justice (Moya, 2017). Larsen and Hansen (2005) relied on interviews to obtain participants interpretations of experiences concerning challenges and obstacles, strategies used to overcome challenges, and what they were learning. Life-interviews were conducted by Negron-Gonzales (2009) with participants to tell the story of their lives in a guided, but open manner. This approach was used to provide a space for each participant to reflect, theorize, and analyze their experiences regarding their childhoods and family histories, their border crossing-stories, schooling experiences, and their path to activism.

Research Location And Participants

Research participants in youth development studies are very articulate and have families and communities who work to make sure they receive resources to sustain and improve their wellbeing. Many are involved in extracurricular activities and participate in community services outside of school (Dworkin, et. al., 2003; Negron-Gonzales, 2009; Yates and Youniss, 1999).

Yet, they frequently experience a sense of powerlessness due to complex social, political, and economic structural inequalities that are historically embedded into their social context. Research participants are often between ages 6 – 25 and identify as African American, Latina/o, Asian and Pacific Islanders, and biracial. They come from working poor and/or low-income families with parents who are plagued by joblessness and displacement (Strobel, et. al., 2006). They attend primarily under-resourced schools where they experience poor teaching, discriminatory policies, and are classified as at-risk or not high achievers based on academic reports (Kwon, 2008; Larsen and Hansen, 2005; Strobel, et. al., 2006). Some participants also experience abuse from family members and ongoing harassment and mistreatment from police (Ginwright and Cammarota, 2007). There are a few studies that focus on specific social groups such as undocumented youth (Abrego, 2011; Abrego, 2006; Negron-Gonzales, 2009). Participants in these studies frequently encounter barriers which reduce their participation in academic enrichment programs. Others are excluded from field trips due to their citizenship status.

Youth development studies tend to occur primarily in the west coast and the mid-west. Many studies happen in a social context that has historically experienced high crime rates, low-income housing, police brutality, and discriminatory policies such as in the East and West Oakland California area (Ginwright and Cammarota, 2007; Kwon, 2008; Strobel, et. al., 2006). Other youth development studies in California occurred in Redwood City and Southern California (Moya, 2017; Negron-Gonzales, 2009; Strobel, et. al., 2006). Youth development studies in the midwest have taken place in Chicago, Pittsburgh, and Central Pennsylvania. These studies were conducted in or near public housing projects, in ethnically diverse towns, and in impoverished sections of a large town (Akiva, et. al., 2017; Dworkin, et. al., 2003; Fegley, et. al., 2006; Larsen and Hansen, 2005; Watts, et. al., 1999).

Gaps in Literature

The current youth development research within community youth-based organizations provides much insight into the social and institutional factors that impact youth development. Missing in the youth development literature are studies of youth in organizations in rural communities, and youth who identify outside the gender binary and/or as LGBTQ and/or Native American. While a few studies focus on youth development of undocumented youth, there is little research on how the interplay between individual and current sociopolitical factors creates fear among this group of youths and how fear impacts their development and/or engagement in action (Vélez et. al., 2008). There is also a need to further explore how organizational factors influence the nature of youth participation and how these factors impact their activism identity and development (Moya, 2017).

There is also a need to conduct research with a focus on youth development over the course of their participation in activities within a community youth-based organization. A multi-year study can provide youth development scholars with a deeper understanding of the actual process and trajectory of youth development (Akiva, et. al., 2017; Dworkin, et. al., 2003; Gambone, et. al., 2004; Watts, et. al., 1999). Such studies could also highlight change and development differences among youth (Larson and Hansen, 2005).

There is little research on youth ideology development within community youth-based organizations. For example, how does participation in a community based organization influence the development of youth ideology, ideas or a belief system? Are there multiple belief systems developed through participation? How does historical youth social movements ideology influence youth engaged in current youth social movements? What is the relationship between ideology and action? Are ideologies static or do they change over time? What impacts ideology

shifts? Scholars and practitioners could benefit from research that examines the process that results in youth developing the belief that social factors such as immigration, race, gender, language, sexuality, and social class impact how they are treated in society.

The youth development research highlights activities and practices that influence youth development, but an emphasis on the pedagogy is missing in most studies. The absence of the pedagogy makes it difficult for the reader to develop a clear understanding of the method or practices used during activities. This suggests youth engage in activities with no clear guiding principles. Few studies center the pedagogy used in community youth-based organizations (Ginwright and Cammarota, 2002; Nuñez-Janes and Ovalle, 2016). These studies offer principles of the pedagogy and describe the pedagogy as a transformative role in the organization. The pedagogy creates a collective structure of activities and sessions so that youth can unlearn the stigma of illegality, participate, speak out, develop their voices, and engage in action. Youth development research can benefit from focusing on the pedagogy that guides activities and practices that influence youth development.

My Work as Part of Larger Program Evaluation

My ethnographic study is part of a larger program evaluation project of a community youth-based organization I call Movimiento La Libertad. The program evaluation project, as a whole, was grounded in ethnographic methods of data collection. The evaluation project was created by the program Executive Director and two staff, one doctoral student and a college professor. I entered the program evaluation project in January 2016 as an advisee and graduate research assistant to the college professor. The program evaluation was designed to evaluate the impact La Libertad has on Latinx youth college aspirations and academic performance of Latinx youth. The information gathered has been utilized by the organization to understand the impact

of programming and make decisions using data about curriculum (what is taught) and programming (the organization of the program) to make sure the program is meeting the needs of Latinx youth. The project also helps the organization explain how after-school programs can support the public school goal of preparing students for higher education.

My role and responsibilities as a graduate assistant were to help the staff carry out the program evaluation and facilitate program activities. I assisted with the collection of both qualitative and quantitate data and facilitated program activities and events. While engaged in this program evaluation I collected data more broadly on the programs pedagogy and Latinx youth involvement in social movement events and activities.

Positionality / Reflexive Statement

My involvement with Movimiento La Libertad is personal. I was immediately drawn to this group of Latinx youth and their display of political concern that was far from my experience growing up Tejano in Southeastern Michigan. My family history, like many others, has gaps and ambiguities. Based on stories from family elders, my family did not cross the southern border, the southern border crossed us! Death certificate records of family members show some were born in Mexico, Texas, and Arizona in the1890s and 1900s. Roughly fifty years prior to these dates Texas and Arizona belonged to Mexico. In 1846, the Americans waged war on Mexico under the ideology of Manifest Destiny (Hernandez, 2001). Two years later the United States acquired the entire southwest, which includes present-day California, New Mexico, Arizona, Nevada, Utah, and part of Colorado. The Mexican American war ended with the signing of the Treaty of Guadalupe Hildago in 1848 with the boundary set at the Rio Grande (Hernandez, 2001). The war and its treaty left a legacy of oppression and hatred while at the same time converting Mexicans into American citizens overnight (Hernandez, 2001).

My family members were Mexicans who were granted citizenships status by the stroke of a pen. Thus, citizenship status for my family members or myself is not and has not been a direct concern. This is not to suggest these barriers and policies do not affect my family and I. Oppression and racial discrimination has directly impacted me and my family. Several family members have shared stories of oppression and hatred they experienced in Southeastern Michigan. My grandmother and her family migrated in the early 1950s from South Texas to Southeastern Michigan to harvest the fields. In the early 1970s and 1980s, my family members and parents (who were in their late teens and early 20s) were denied access to local service jobs and sent to work in the fields. My grandparents and parents spent several seasons working the fields in Florida, Texas, Mississippi, and Michigan. There are also family stories of my grandmother's involvement in educational matters impacting immigrant families. In the 1970s my grandmother and others organized at the local and state level for access to education for migrant children and their family members. She was instrumental in the creation of the first Head Start bilingual program in Adrian, Michigan.

Growing up my citizenship status was never questioned and my direct involvement with matters of citizenship status was very limited. Yet, I experienced both overt and covert forms of oppression and racial discrimination. My public education training was designed to prepare me for low skilled manufacturing positions. During my K-12 schooling experience no school counselor, teacher, or administrator advised me to enroll in college preparation classes or programs and they never encouraged me to attend college. It was implied that I would graduate from high school and gain employment in the car manufactoring industry.

My first summer after high school graduation a local lawn care and landscaping company employed me. In this position, I experienced an act of overt racism from the heterosexual white

upper-class U.S. citizen male business owner. Most of my co-workers were Mexican men with families living in Mexico. Many of them spoke little English and they all lived in a barn located on the property owned by the company. While cleaning out the work truck after completing a twelve-hour shift installing a water irrigation system in a city park the white-male business owner turned to me and said, "you better get your Mexican ass back up on the truck and clean it out." That was the last time I worked for that business!

I arrived at Movimiento La Libertad with views that were developed due to the experiences described above. My formal training in institutions of education developed my understanding that racism and other social injustices are endemic and deeply ingrained in American life. Many civil rights laws and democratic approaches created and used to abolish or transform racial and other forms of social injustice are ineffective and have failed to solve historically rooted complex educational, economic, political, and immigration issues. I hold the belief that the U.S. is a stratified society based on the intersection of both ascribed (i.e. race, gender, age etc.) and achieved (i.e. education attainment, economic gains, etc.) statuses. I also hold the view that maintaining one's current position or experiencing upward mobility is often a result of achieved status.

There are many perspectives, assumptions, and beliefs that derive from my views. At the start of my study, I viewed Movimiento La Libertad as an organization that had the capacity to increase Latinx youth chances of upward mobility through its focus on academic success and college readiness. This organization had the capacity to provide members with information, resources, support, and guidance that I assumed many members did not receive from school teachers, staff, and administrators. I viewed the organization as a resource that would provide members with experiences, college information, and opportunities that would increase their

awareness and understanding of the importance of attending and completing college. I assumed this information would increase their aspirations and motivation to attend and complete college. I also perceived many Movimiento La Libertad youth as not college ready due to their lack of enrollment in advance placement courses, their attendance in under-resourced urban public high schools, their parents' level of educational attainment and occupation, and limited information on college enrollment requirements and college majors. Also, I held the belief that the citizenship status of some members would directly impact their chances to attend college.

While college readiness of Movimiento La Libertad members is still a focus of the organization and my role as facilitator, there have been "shifts" in my views about the role of the organization and members. These shifts are directly related to my involvement in Movimiento La Libertad over the past three years as a researcher and facilitator. I no longer view the organization as responsible for member's achieving academic success and college readiness. This shift derives from a culmination of experiences which include historical readings of Chicano youth social movements, personal reflections, and interactions with members and staff. I view Movimiento La Libertad as an organization that influences Latinx youth ethnic identity and critical ideology development and supports member's engagement in action to transform their social worlds. This type of organization parallels other Chicano youth groups formed during the 1960s. Another shift is related to my perception of Movimiento La Libertad members. In youth organizations in the historical Chicano movement youth held leadership roles that impacted the function of organizations and were agents of change. I view members of Movimiento La Libertad as community leaders and critical agents of change.

My similar personal background as a young Latinx who lived in a diverse low-income working-class neighborhood and attended public schools increased my legitimacy in the

organization. Other factors such as previous youth community-based organization work in Michigan and Texas, educational advocacy projects, and my long-term commitment to the program facilitated my acceptance as an insider by staff members and youth. My engagement with La Libertad began in January 2016 (and is ongoing) through my role as a research assistant to my major professor. My responsibilities at the time were to assist my major professor and two La Libertad staff with the development and implementation of an evaluation study and facilitate program activities at one site called Movimiento La Libertad. My primary responsibilities with the evaluation study were to develop a survey that captures participant's demographic data, experiences in their schools, academic plans beyond high school, parent's involvement in their education, and participant's beliefs in their academic capabilities. The survey is administered at the start of the school program (August-September) and at the end (May-June). The survey is available to youth participants via an online survey host or hardcopy.

In addition to creating surveys, my role as a facilitator at Movimiento La Libertad required my involvement in practices that impacted the function of the organization. On a weekly basis, I attended Movimiento La Libertad programming for three hours and monthly and weekly staff and youth participant meetings. During the week and/or on the weekend I attended Movimiento La Libertad youth participant events such as rallies, protest, award ceremonies, high school graduation parties, quinceaneras, and performances. I participated in program and organization planning meetings, participated and facilitated organization staff training, assisted with organizing program and organization events, activities, and collaborations with institutions of higher education. I facilitated daily program activities, prepared youth to present at professional conferences and meetings with future and current high school staff and administrators. I assisted with the planning, implementation, and facilitation of activities such as

overnight retreats and youth involvement in political rallies and protest. I also engaged in various social activities such as watching movies, cooking, dancing, and listening to music. As relationships began to form, I came to realize the importance of their experiences and the role I could play as a research/facilitator in theorizing, documenting, and understanding their experiences. Therefore, my ethnographic research can also be described as activist research as I participated in the activities, actions, and reflections organized by Movimiento La Libertad.

Methodology

Critical Race Theory and LatCrit Theory

Critical Race Theory (CRT) and Latino Critical Race Theory (LatCrit) are conceptual frameworks derived from critical legal studies that can be used to develop an understanding of issues related to social justice, racial inequality, and immigration politics within institutions in society (Delgado, 1995; Matsuda, Lawrence, Delgado, and Crenshaw, 1993). CRT was developed out of a movement "within legal studies that gradually emerged in the 1980s following the wake of failed civil rights gains to illuminate the endemic nature of racism in the United States' legal system and American society more broadly" (Gottesman, 2016, p. 117). Maria Matsuda (1991) defined CRT in her article which included stories of some of the accents that give rise to the existing judicial system. Matsuda refers to CRT as the "work of progressive legal scholars of color who are attempting to develop a jurisprudent that accounts for the role of racism in America law and that works toward the elimination of racism as part of a larger goal of eliminating all forms of subordination" (p. 1331).

In a 1995 essay which discusses the debate around The Bell Curve and tools of critical race theory, Derrick Bell poses two questions; what is critical race theory? And second, what ought critical race theory to be? For Bell, CRT is a body of legal scholarship, a majority of

whose members are people of color and ideologically committed to the struggle against racism, particularly as institutionalized in and by law.

The first article in the field of education to use a CRT perspective was published in fall 1995 in Teacher College Record (TCR) by Gloria Ladson-Billings and William Tate. In the 1995 article, *Towards a Critical Race Theory in Education*, Ladson-Billings and William Tate encourage scholars to theorize about race and to use race as an analytical tool for understanding school injustice. They present three propositions that ground their use of CRT as a tool for understanding school injustice. Proposition one states race continues to be a significant factor in determining inequity in the United States. They also argue that race, unlike gender and class, remains untheorized, particularly in relation to educational injustice.

Their second proposition, that U.S. society is based on property rights, derives from their understanding that "traditional civil rights approaches to solving inequality have depended on the "rightness" of democracy while ignoring the structural inequality of capitalism. However, the U.S. was built on capitalism" (p. 52). While an analysis of capitalism is required, Ladson-Billings and Tate also examined property and schooling through property taxes that pay for schools and the curriculum as an intellectual property that varies by school.

Their last proposition asks how CRT increases "our understanding of educational inequality." They claim racism is endemic and deeply ingrained in American life. This plays a major role in why many students of color experience academic success outside public schools. They argued civil rights laws are ineffective, which highlights why *Brown v. The Board of Education* failed to solve schooling inequalities such as school segregation and the loss of people of color in teaching and administrative positions. They argue it is necessary to challenge claims of neutrality, objectivity, color-blindness, and meritocracy by constructing one's reality through

the exchange of stories about individual situations. These stories serve as an "interpretive structure by which we impose on experience and it on us" (p. 57).

Daniel Solórzano (1997) borrowed concepts from Brian Fay (1987) and William Tierney (1991, 1993) and used ideas of Ladson-Billings and Tate when he defined CRT and introduced five themes (now identified as tenets). Solórzano defines CRT as a framework or set of basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural and cultural aspects of society that maintain the subordination and marginalization of people of color. The five tenets present an alternative perspective, one that created spaces for experiences of multiple racialized groups and has an interdisciplinary base.

Tenet one is the centrality and intersectionality of race and racism. This tenet is complex with four dimensions and emphasizes race and racism are endemic and permanent. Thus, race is at the center of analysis and race and racism intersect with other forms of social identity such as social class and gender (Crenshaw, 1991). Tenet two is the challenge of dominant ideology. This tenet encourages CRT to challenge the traditional claims of the legal system to objectivity, meritocracy, color-blindness, race neutrality and equal opportunity. The third tenet, the commitment to social justice, means the struggle towards the abolition of racism and racial subordination as part of a broader goal of ending other forms of subordination. Tenet four is the centrality of experiential knowledge. In this tenet, strength is embedded in experiential knowledge of women and men of color and is legitimate, appropriate, and critical to understanding, analyzing, practicing, and teaching the law and its relation to racial subordination. This type of knowledge draws directly from people of color's lived experiences through storytelling. The last tenet, an interdisciplinary perspective, challenges ahistoricism and the

unidisciplinary focus of most analysis and analyses race and racism in a historical and contemporary context using interdisplinary methods.

While there are similarities of tenets between Ladson-Billings and Solórzano, Solórzano and Yosso introduced CRT with a broader foundation. In a 2001 article titled, *Critical Race and LatCrit Theory and Method: Counter-storytelling*, Solórzano and Yosso argued that critical race theorists, specifically in education, are influenced and continued to be influenced by ethnic studies and women studies, cultural nationalism, critical legal studies, Marxist/Neo-Marxist, and internal colonial. To them, this is the foundation of CRT and for other CRT projects such as LatCrit, FemCrit, AsianCrit, and WhiteCrit. While LatCrit theory and CRT derive from the same foundation, LatCrit theory address issues many times ignored by CRT theorists. Using ideas from both CRT and LatCrit, Solórzano and Delgado-Bernal (2001) define Critical Race theory in education as a framework that can be used in theorizing about the ways in which educational structures, processes, and discourses support and promote racial subordination.

LatCrit scholars theorize about issues such as language, immigration, ethnicity, culture, identity, phenotype, and sexuality (Espinoza, 1990; Garcia, 1995; Hernandez-Truyol, 1997; Johnson, 1997; Martinez, 1994; Montoya, 1994). LatCrit is a theory that centers Latinas/Latinos multidimensional identities and can address the intersectionality of racism, sexism, classism, and other forms of oppression (Delgado-Bernal, 2002). Frank Valdes, a co-founder of LatCrit movement (Revilla, 2012), describes the guiding principles of LatCrit as "intergroup justice, anti-subordination, anti-essentialism, multi-dimensionality, praxis/solidarity, community-building, critical/self-critical, ethnical, transnational, and interdisciplinary" (Valdes, 1997, p. 135). LatCrit theorists operate from the beliefs that educational structures, culture, processes, and dialogue operate in contradictory ways with their potential to oppress and marginalize and their

potential to emancipate and empower. While legally sanctioned racial oppression may not overtly exist in public education, LatCrit frameworks enable us to observe and analyze processes of racial practices and other forms of discrimination against Latinx high school students. Using LatCrit to elucidate these oppressive processes can produce a nuanced understanding which can be used to develop a systematic approach to dismantle and remove such processes.

A LatCrit conceptual framework offers researchers a lens to highlight the intersection of immigration and language, culture, race, social class, gender, and sexuality. There is a growing body of research on undocumented Latinx immigrant youth in the U.S. (Abrego, 2008, 2011; Bastida, Briones, Cruz, Diaz, Duarte, Espinosa, Fonseca, Lopez, Perez, Nygreen, Ramirez, Rodriguez, Saba, Tabia, Velez, Zamaroano, 2007; De Leon, 2005; Fields, 2005; Gonzales, 2007; Madera, Mathay, Najafi, Saldivar, Solis, Titong, Rivera-Salgado, Shadduck-Hernádez, Wong, Frazier, and Monroe, 2008; Negron-Gonzales, 2009; Olivas, 1995, 2004; Lopez, 2005; Pérez Huber and Malagón, 2007; Pérez, 2018; Seif, 2004). Undocumented youth have fewer legal protections than almost any other social group in the U.S. (Garcia, 2003). LatCrit theorists have argued that: (1) legal doctrines fragment identities to the point that the subordinated have no recourse at all; (2) existing legal categories ignore identities, cultures, and languages; (3) legal doctrines are intrinsically racialized even when it comes to purportedly nonracial subjects like immigration (Garcia, 2003). One important development in LatCrit has been the emergence of a theoretical work examining the intersection of racism and nativism (Velez, 2008). Using a LatCrit lens, Perez-Huber (2010) defines racist nativism as:

> the assigning of values to real or imagined differences in order to justify the superiority of the native, who is perceived to be white, over that of the non-native, who is perceived

> to be People of immigrants of color, and thereby defend the native's right to dominance (p. 81).

Deconstructing race and nativism provides an important framework for understanding the experiences of foreignness, fear, invisibility, and criminality faced by Latinx youth activist and their communities.

My research centers Latinx youth multidimensional identities and the intersection of racism, sexism, classism, language, sexuality, and immigration. This framework enables me to observe and analyze processes of racial and immigration practices and other forms of discrimination against participants in multiple contexts. The intersection of racism and immigration on the multidimensional identities of participants will be used to explore factors that contribute to the treatment Latinx students receive in schools and in other sociopolitical spaces. There are also challenges of dominant ideology of traditional claims embedded in the economic, education, political, and social systems in my study. Challenges of dominant ideology will be used to explore participant's development of ideas, beliefs, and attitudes director towards immigration policies, racism, school curriculum, exclusion policies, exploitation of labor, and educational injustice.

The commitment to social justice and the struggle to abolish all forms of subordination are a major component of my study. This commitment is explored through participants' internal and external resistance. Internal resistance is when behavior appears to conform to institutional and cultural norms and expectations, yet individuals are consciously engaged in a critique of oppression. This type of resistance is often subtle or even silent and might go unnamed as resistance. External resistance involves a more conspicuous and overt type of behavior that does not conform to institutional or cultural norms and expectations. This type of behavior is openly

visible and overtly operates outside the traditional system. Participants can participate in both types of resistance simultaneously.

My study will rely on experiential knowledge of Latinx youth and the assumption that it is legitimate, appropriate, and crucial for their critical development. Experiential knowledge derives from people's experiences and will be captured through observations of participant behaviors and their counter-narratives and/or stories manifested through speeches, presentations, poems, artifacts, and other styles. Storytelling has a rich tradition in Chicana/o communities where "oppressed groups have known instinctively that stories are an essential tool to their own survival and liberation" (Delgado, 1989). Three types of counter-narratives and/or stories were collected during my three-year critical ethnographic study. Solórzano and Yosso (2002) describe these three types of counter-narratives and/or stories. Personal stories or narratives; are a recount of an individual's experience with various forms of social injustice within the context of a larger sociopolitical critique. Other people's stories or narratives; this type of counter-narrative usually offers biographical analysis of the experiences of a person of color, again in relation to U.S. institutions and in a sociohistorical context. Composite stories or narratives; composite stories and narrative draw on various forms of "data" to recount the racialized, sexualized, classed, [and undocumented] experiences of people of color. Such counter-stories may offer both biographical and autobiographical analyses because the authors create composite characters and place them in social, historical, and political situations to discuss intersectional forms of subordination.

Critical Ethnography

There are many forms of ethnography, such as visual ethnography, auto-ethnography, life history, feminist ethnography, and critical ethnography. There are also what some characterize as traditional ethnography (Creswell, 2013; Delgado-Gaitan, 1993; Madison, 2011; Pink, 2013).

Delgado-Gaitan (1993) argues, “traditional ethnographic methodology asserts the researchers privileged position, leading one to participate in the culture in covert ways for the mere purpose of obtaining data” (p. 398). Traditional ethnographers enter a space as objective, detached, natural observers (Foley, 2002). They collect data to obtain “knowledge for knowledge sake,” and claim “authenticity of interpretation and description under the guise of authority” (Villenas, 1996). My study is critical ethnography because for three years I immersed my myself in the lives of an entire culture sharing group. I overtly participated in the culture of the group and constructed knowledge with this group. I advocated for the group and engaged in extensive fieldwork collecting participant observations, interviews, and artifacts of the language, behaviors, attitudes, beliefs, and interactions among the group and society. My study focused on how the group worked to address social and political issues facing the group.

My study is guided by educational anthropologists who argue for conducting research with a process that changes social conditions for greater freedom and equity (Delgado-Gaitan, 1993; Trueba, 1999; Villenas, 1996). This process is captured through qualitative data collected in multiple settings from participants and personal reflection data. Two components of critical ethnography are significant to my study: the empowerment process and praxis. I call these two concepts internal and external change. Empowerment, or what I call internal change, begins in social interactions between researcher and research participants. In social interactions, participants share personal stories derived from the context of their current social position and critically examine, reflect, and question how their own culture, self-identity, and his/her raced, classed, gendered, and citizenship status impacts the treatment they receive in society. The process of empowerment is ongoing, centered in the local community, requires mutual respect, critical reflection, caring, and collective participation between the research and research

participants (Delgado-Gaitan, 1993). This process develops researcher and research participant strengths and historical awareness of their social conditions. A historical awareness empowers actors to determine their choices and goals and reveals their potential to engage in external change directed towards transforming their social world on behalf of their community. External change is advocacy-oriented with the purpose of engaging in praxis; the political struggle for liberation and in defense of human rights. There is no hierarchal order of the two concepts because they intersect and can occur simultaneously.

Critical ethnographic research calls for not just giving people a voice, "but it should be about giving people skills, allowing people to create their own knowledge, and in the process sharing and co-creating the power" (Guajardo and Guajardo, 2002). At all stages of the study, the researcher must advocate for participants and take time to reflect and acknowledge [their] own power, privilege, and biases (Madison, 2011; Trueba, 1999). Critical ethnographers research purpose and design is fluid. They have an ethical responsibility to address social injustice within a lived domain, and support the transformation of participants and researchers voice and advocacy (Delgado-Gaitan, 1993; Madison, 2011; Villenas, 1996). Major components of critical ethnography include a value-laden approach, the empowerment of participants, challenging the status quo, and to address topics directly related to power and control (Creswell, 2013).

Critical ethnography involves a process of empowerment for both the researcher and research participants. This process is in motion when "people become aware of their social conditions and strengths; they determine their choices and goals, and thus unveil their potential to act on their own behalf" (Delgado-Gaitan, 1993, p. 391). The development of an "awareness" is possible for both participants and researcher. Awareness is not granted to the researcher based solely on shared identities of researcher and participants, such as race or ethnicity, gender, social

class, sex, immigration status, and other identities. Awareness is developed through a process that includes social interaction between researchers and participants. The awareness of the researcher is used to guide their efforts to transform social conditions of the community they have entered. Social interactions such as discussion groups, captured through participant observations and informal interviews, have the power to transform the researcher, research participants, and the focus of the research.

One of the key facets of the empowerment process involves the researcher and research participants cultivating a social awareness and employing human agency to act upon their own social situation. Yet, ethnographers who focus solely on social awareness and human agency risk developing a lack of awareness of how their own identities and privilege perpetuate oppression. Moreover, they may be unaware of a process to transform these identities. Villenas (1996) conducted an ethnographic study to understand Latina mother's beliefs on childrearing and education. Her study focus relied on participate narratives in the context of a changing rural southern town. At the initial stage of her ethnographic research, Villenas started to question her actions as a researcher and became aware of her own privileges, identities, and her oppressive actions. For example, instead of engaging in dialogue with Latina mothers at the begining of her research, Villenas internalized, engaged in, and contributed to oppressive dialogue with community leaders who constructed Latinx families as problems, machismo, and having low education aspirations. These interactions triggered Villenas to challenge her roles as a Chicana researcher.

Experiences that influenced Villenas to internalize oppressive discourse towards her own social group also affected her process of empowerment. Villenas empowerment process began with her questioning the role her own culture, self-identity, race, social class, and gender

experiences have on the research process. Questioning the role of our own identities, such as researcher, can lead ethnographers to push back against notions of an objective researcher engaged in research for "the sake of knowledge," and instead engage in constructing knowledge with research participants. Constructing knowledge is guided by a CRT pedagogy and includes "intimacy, hope, anger, and a historical collectivity," [that occurs] during social interactions between researcher, research participants, and/or other social actors (Villenas, 1996). The co-constructing of knowledge between research and participants through social interaction locates the researcher and research participant into a role where they can no longer be neutral and/or passive. They are now positioned in a role where they must employ human agency and recognize their own liberation in relationship to their voice and activism in the community.

For Trueba (1999), critical ethnography is advocacy-oriented with the goal of praxis. Trueba conceptualizes praxis as both cultural and cognitive, which work simultaneously. Praxis comes directly from Freire's belief that the oppressed must commit to the political struggle for liberation and in defense of human rights. Reaching praxis requires the difficult task of documenting oppression and/or exploitation from the perspectives of the oppressed and oppressors. So how can critical ethnographers and participants achieve a commitment to advocacy for liberation and in defense of human rights, or praxis? To engage in praxis, critical ethnographers and research participants need to engage in social interactions designed to reach a higher level of understanding of the historical, political, sociological, and economic factors supporting the abuse of power and oppression. Critical ethnographers and research participants can reach this higher level of understanding through documenting their participation, collaboration, and action within a process that connects intellectual work and real-life experiences. This connection accelerates the conscientization of the oppressed and the oppressors

(Trueba 1999). This process offers critical ethnographers and research participants opportunities to reflect and become aware of the relationship between oppression and power, values, beliefs, behaviors, and the pedagogical method or processes to reach praxis.

Delgado-Gaitan and Trueba (1991) ethnographic study examined how first-generation Latinx children are nurtured by immigrant parents in Secoya, a community in the Bay Area. This study revealed the complex ways children combine cultural values cultivated in the home with those in their school. Delgado-Gaitan and Trueba (1991) explored how students cultural values from the home supported them academically. This study described how critical ethnographic research can result in praxis, specifically related to education reform and community organizing. Community organizing for change emerged from critical reflection between and among researcher and participants. This resulted in the identification of strengths in participants, families, and communities. In this study, social interactions empowered both researcher and research participants to demand changes to the physical appearance of school offices and classrooms, separation of social or ethnic groups of students and/or staff, classroom pedagogy, curriculum, and school-community relations.

Madison's (2011) view of critical ethnography consists of an ethical responsibility that requires researchers to feel a "sense of duty and commitment based on moral principles of human freedom and wellbeing... and a moral obligation to make a contribution to change social conditions toward greater freedom and equity" (p. 5). This component of critical ethnography requires the researcher to examine and uncover the underlying and overt functions of power and privilege. In addition, researchers must utilize resources, skills, and privilege they hold to make sure research participants voices are heard and experiences known. The most important component of this approach is positionality. Positionality requires critical ethnographers to

"acknowledge our own power, privilege, and biases just as we are denouncing the power structures that surround our participants" (p. 7). Finally, the ethical responsibility of critical ethnographers involves dialogue between participants and researcher. This component results in a robust understanding of others and has the potential to blur the boundaries of the outsider within dilemma (Collins, 1986).

Research Participants and Local Context

Research participants in this study identify as both male, female, and queer. Some participants are undocumented and others have mix-status families; members that are documented and undocumented. All participants identify as Latinx with ethnic ties to Mexico, Puerto Rico, and El Salvador. Sixty-three percent of participants were born in the Midwest, nineteen percent were born in another U.S. state, and nearly eighteen percent were born in Mexico, Puerto Rico, and El Salvador. A larger percentage of participant's mothers (87%) and fathers (96%) were born in another country, making many of the participants first generation U.S. citizens. More than half (61.6%) of participants live with mom and dad, others live with family members (i.e. grandparents). Three-fourths of participants have parents who work at a plant/factory and other parents work in the service-industry (i.e. janitor, fast food, construction, and yard work). One or two parents own small businesses (i.e. family restaurant). Nearly all participants are bilingual and fifty-four percent of parents also speak both Spanish and English. Research participants are enrolled in grades 9-12 and attend one of four public high schools in one school district. Some participants are involved in school activities such as performing arts (i.e. theater and poetry), sports clubs (i.e. soccer and cheerleading), and/or STEM programs.

Research participants value the importance of academic success and college enrollment/completion while also encountering barriers that impact their academic and social

life. A survey completed by participants shows that eighty-three percent agree a college degree is important and ninety-five percent plan to attend college. At the same time, only twenty-two percent of participants have participated in a college prep class and twenty-seven percent have not met with their school counselor to plan their future. More important, a little more than one out of four participants indicate school teachers do not care if they succeed. Thirty-two percent of participants report that it is not important to be part of their school. Nearly seventy-five percent of participants identify they stress out about their family immigration status. Seventy-six percent of students report discrimination negatively affects their life.

Many participants attend Edgar High School, which is the oldest school in the city and the largest in the state with a 2014-2015 school year student population of nearly 2,300 students. Of the 2,300 students, nine percent are Asian, fifteen percent are Black, thirty-two percent are Latinx, and thirty-eight percent are White. In addition, Edgar High School had a six percent dropout rate for the 2014-2015 school year for grades 9-12 and a four-year cohort graduation rate of eighty-two percent. Over the past five years Edgar High Latinx students have had graduate rates lower than any other racial and ethnic group (excluding two or more races). According to the districts Assessment, Evaluation, and Data department, in the school year 2011-2012 Latinx graduate rate was seventy percent, Black or African American was seventy-three percent, White eighty-seven percent, and Asian ninety percent. In 2015-2016 Latinx graduation rate (80%) was identical to Whites (80%). While the current national increase of Latinx graduate rates is evident here at Edgar High, the school is failing Latinx students in areas of college readiness and keeping Latinx students in classrooms. In 2013 Latinx students comprised twenty-nine percent of the student population, but were underrepresented in Calculus (18%), Physics (23%), and SAT/ACT Enrollment (28%). Moreover, Latinx students were overrepresented in in-school suspensions at

forty percent, followed by twenty-seven percent of Whites, and twenty-two percent of Blacks or African Americans (U.S. Department of Education Civil Rights Data).

In the Midwest, the Latinx population has experienced substantial growth as well as political attacks. According to the state's Office of Latino Affairs (2017), people of Latinx origin make up nearly six percent of the state's total population making it the state's largest non-white race or ethnic group. The Latinx population growth has experienced a one hundred and twenty-four percent increase from 2000 to 2016. By 2050 the state's Latinx population is projected to constitute nearly thirteen percent of the state's total population. The Latinx average family size of 3.82 is greater than the state's average family size of 2.99. The median age of Latinx in the state is 23, lower than the states median age of 38. Of the Latinx people in the state, seventy-five percent are of Mexican origin followed by Puerto Rican (4.5%) and Guatemalan (4.5%). The increase of the state's Latinx population has been felt in public schools. Since the 1999-2000 school year, Latinx enrollment in public education (K-12) has experienced a two hundred and forty-four percent increase.

Latinx income, poverty, and health insurance coverage tend to be matters of concern for many within the Latinx community. The 2017 median income of Latinx households of $46,376 is lower than the median household income for the state at $58,570. Latinx also experience higher rates of poverty (18.0 %) than the rate for the state (10.7%). The percentage of the state's Latinx population with no health insurance coverage in 2017 was nearly fourteen percent, higher than the states rate of a roughly five percent. Education attainment and employment factors likely contribute to these adverse percentages. In the state, the percentage of the total population with a bachelor's degree or higher in 2017 was thirty-five percent, while the state's Latinx percentage was thirteen percent. Nearly twenty-three percent of the state's Latinx population 16

years and over in the labor force work in the service occupation (cleaning and building service occupations, health service, food and beverage preparation) alongside roughly twelve percent of the state's total population. And, seventeen percent of the state's Latinx population work in the natural resources, construction, and maintenance service in comparison to eleven percent of the state's total population.

Movimiento La Libertad is situated in a community a few city blocks from the state capital. In the surrounding community, nearly one out of four (26.6%) are employed in some sort of service occupation and a high school diploma is the highest level of education for thirty-nine percent of the population. Within this community, people with a high school diploma earn a median yearly income of almost $26,000. The city has a population of about 210,330, with people identifying as only White (not Hispanic or Latinx) comprising seventy-one percent; Black or African American alone, ten percent; Hispanic or Latinx, twelve percent; and Asian alone, four percent of the population (US Census Quick Facts, 2015).

Data Collection

For three years, I spent time with participants as both a program facilitator and participant observer at Movimiento La Libertad, in their community and schools, and at special events (Abrego, 2011; Cammarota, 2008; Figueroa, 2011; Negrón-Gonzales, 2013). As both a facilitator and participant observer, I had to manage the demand of contributing to the mission and vision of the organization while also collecting data (Moya, 2017). Data collected for this study is guided by ethnographic studies on urban Latinx youth, undocumented Latinx youth, and other youth of color (Abrego, 2011; Cammarota, 2008; Figueroa, 2011; Gonzales, 2011; Kwon, 2008; MacLeod, 1987; Moy, 2017; Negrón-Gonzales, 2013; Valenzuela, 1999). Past ethnographic studies made me realize the importance of creating trusting interpersonal relationships with

research participants and the need to collect data through a range of approaches in as many natural settings as possible (Cammarota, 2008; Valenzuela, 1999). The key mode of data collection became participant observations, augmented by data gathered through extensive field notes, informal and formal interviews, and participant artifacts (Cammarota, 2008; Kwon, 2008; MacLeod, 1987; Moy, 2017; Valenzuela, 1999). My fieldwork with participants included lunch at local restaurants, attending quinceaneras and graduation celebrations, cooking food with them, visiting them at school, community rallies and protest, and supporting their presentations at local and state-wide conferences/meetings. I spent time with them to observe their interactions in the natural settings of their daily lives (Cammarota, 2008). Over three years I conducted ninety separate observations and spent more than 300 hours at weekly on-site meetings. Twenty-two unstructured and ten semi-structured interviews were conducted. Three semi-structured focus group interviews were conducted. Three video recorded observations were collected. For two weeks, I shadowed two male participants at one high school. For one week at another high school I shadowed one female participant. Personal reflection data were collected for sixteen months.

In 2016-2018 from January to May and from August to December I attended weekly meetings with an average of 25 youth and two adult staff. These meeting lasted about two and a half to three hours. In the month of June (June 2016 and June 2018), I attended meetings Monday – Friday for two weeks with about 20 youth for eight hours. Fieldwork occurred during these meetings, or what I call transformative experiences. I conducted nearly ninety separate observations of transformative experiences and spent roughly 300 hours at weekly on-site meetings. Transformative experiences are comparable to “political education sessions” and “transactions” (Ginwright and Cammarota, 2007; Watts et. al. 2003). They involve a critique of

social problems through a collective partnership initiated through an exchange of individual and/or collective experiences and problem posing questions (Freire, 1970). Transformative experiences took place between members and guest speakers, during culturally relevant activities and open sharing of experiences in school and community.

Over three years there were twenty-two unstructured interviews conducted (Bricker and Bell, 2014; Delgado-Gaitan, 1993; MacLeod, 1987; Merriam, 2009; Valenzuela, 1999). These interviews were more like conversations (Merriam, 2009) and covered a range of sociopolitical topics and personal experiences which directly impact members, their family, and community. The interviews lasted between thirty-five minutes and two hours. They were conducted at the organization, social gatherings, in car rides to organized events, and other social spaces. Some interviews involved one participant, small groups (i.e. 3-13 participants) and others were large groups (i.e. larger than 13). Interviews covered a wide range of topics or events such as the introduction of State Senate File 481, their reactions after watching historical documentaries, and participant's involvement in social protest. Three video recorded observation were conducted which reveal experiences members encounter in school (Bricker and Bell, 2014; Delgado-Gaitan, 1993). Two out of the three video recordings were conducted on site and lasted twenty-three minutes and one was at a professional conference which lasted fifty-three minutes.

Three semi-structured focus group interviews were conducted during the study (Baldridge, 2014; Kwon, 2008; Moya, 2017). The focus groups interviews were conducted on-site in a room that was separate from regular programming. Interview one lasted fifty-one minutes and had a total of eight youth. Interview two lasted fifty-eight minutes and was conducted with three youth leaders. These two interviews focused broadly on program participates educational and community experiences. The interview conducted in spring 2017

included six males and lasted forty-three minutes. Questions in this interview focused on gender roles and experiences of Latinx men.

In the second year of my study fieldwork took place in two different high schools. From Monday-Friday from 7:50am-2:45pm I shadowed two male participants at one high school for two weeks and one female participant at a different high school for one week. These youth were selected because of the trusting relationship established with the youth and their position in the organization. They were seniors, youth leaders, and activiely engaged in creating the structure of the organization. The trusting relationship was established through their active participation in monthly meetings with adult staff. These meetings involved planning organization ativities, special events, and field trips. They were also active participants in weekly "leadership meetings" where they evaluated the organization's weekly activites and offered advice to advance their leadership skills. The decision to observe one female is related to the small number of Latina's who were either a junior or senior and active members in the organization at this particular time of my study. I shadowed participants in classrooms, in the hallways as they moved from one class to another, while they interacted with peers and school personal, at an off-campus restaurant, and during a school assembly. Seventeen pages of field notes were collected. These filed notes consist of observations and discussions I had with participants, teachers, and school staff. They also include conversations between participants, their peers, and myself. I completed six 10-15-minute audio recorded memos.

To gain deeper, rich knowledge about Movimiento La Libertad youth, I selected ten participants to conduct semi-structured interviews (Abrego, 2011; Cammarota, 2008; Delgado-Gaitan, 1994; Ginwright and Cammarota, 2007; MacLeod, 1987; Moya; 2017; Valenzuela, 1999). I selected these ten-youth based on their extended length of time in the program (i.e. three

years or more) and their participation in social movements. I used semi-structured interviews to obtain their perspectives on the impact Movimiento La Libertad pedagogy and social movement sanctioned events have on their ideology development (i.e. attitude, beliefs, and behaviors) towards politics of education, immigration, and other social justice issues. The topics for these interviews were selected to support patterns already emerging through participant observation data (Cammarota, 2008). For example, early in my study participant observation data showed some youth held beliefs that racism is not a major issue and the attitude that participating (behavior) in social protest does little to change social injustice. Therefore, I decided to investigate Latinx youth ideology development. These interviews included an element of life history interviews with questions designed to gain a deeper understanding of their past and future expectations and aspirations (Gonzales, 2011), and their family members past and current immigration story, political participation, and the highest level of educational attainment. Interview data is heavily supplemented with participant observations, field notes, participant artifacts, and informal interviews conducted over the three years of my study at Movimiento La Liberated (Abrego, 2011).

Additional reflection data were collected through journaling. For sixteen months, I recorded forty reflection writings that cover personal feelings, thoughts, comments, and assumptions connected to my experience as a graduate student and research assistant. This data was recorded once a week for an average of one hour. Data in this journal includes insight into organization meetings, conversations with youth members, my intellectual and research topic development, and obstacles I encountered during the study.

My positionality sitatuated me both as an insider and outsider. There is a generational gap. I am nearly twice the age of my participants which created sociocultural differences. Like

my participants, I too was born in the Midwest. However, I was not born in the state my study was conducted and was raised in a small town. There are historical, cultural, and citizenship differences. I am a fourth-generation U.S. citizen with family history connected to Tejanos from west and south Texas. Many of my participants are undocumented and or first-generation Mexican-Americans. Gender differences were privilent in my study. Most of my participants are Latina youth. I had discussions of gender difference with some Latina's during interviews. We discussed how early in my study gender differences limited interactions and how we both navigated these differences.

Data Analysis and Management

As appropriate for critical ethnographic research, data analysis involved description, analysis, and interpretation of the culture sharing group (Creswell, 2013; Wolcott, 1990). During and after meetings, events, activities, and/or social gatherings I made field notes and audio recorded my descriptive observations. When I conducted written field notes and/or collected audio and video recordings they were listened to and/or reviewed several times, cataloged, partially transcribed, and commented on. When I collected artifacts (i.e. poems, journals, pictures, etc.) they were also cataloged and commented on. Often, I wrote analytical memos and personal reflections to summarize and inform the direction of my observations, guide the focus of my study, answer my study questions, and begin identifying codes and analyzing the data.

After reading through and listening to the data, codes were developed and used to identify patterns and connections between characteristics of the pedagogy, participant engagement, and critical youth development. Codes emerged from the data and were informed by my theoretical framework and research approach. An example of a code that was informed by my theoretical framework was "fear," which accounted for instances when Latinx youth

expressed distress and reactions (i.e. crying) triggered by sociopolitical actions. Another code was “external resistance” which accounted for instances when Latinx youth engaged in overt (i.e. protest, speech, etc.) forms of action directed towards social injustice. Additional codes were created throughout the analysis process. Participants were provided a pseudonym (false name) in observations and all data collected will utilize this pseudonym. All data collected is stored in encrypted files, on password protected computers, and in locked file cabinets.

Findings in my study emerged both both from my theoretical framework and organically. Theoretical codes in the CRT and LatCrit literature guided my analysis. These codes were defined using definitions found in the LatCrit and CRT literature. One example is the code “commitment to social justice”. One example of data coded as commitment to social justice is the Latinx youth skit/drama they performed at the Latinx Education Conference.

Another theoretical code is “challenge to dominate ideology”. This code was conceptualized using ideas from Stuart Hall and Antonio Gramsci. Data related to this code were connected to Latinx youth ideas, beliefs, and attitiudes they held connected to education and immigration politics. An example of a finding is that the Latinx community is not politically active and does not care about politics.

The code “trauma” emerged organicially through my data analysis. I defined trauma using concepts and ideas from Chicana feminist Gloria Anzaldúa. Trauma was defined as psychological, behavioral, physical, and/or spiritual effects that impact the whole body. Examples of trauma include: I felt my throat get tight, I experience fear when I speak at a rally, and my body just felt uneasy.

CHAPTER SUMMARIES

Chapter 2. Latinx Youth Ideological Struggle

This chapter demonstrates how social groups and social institutions such as public education and anti-immigration politics contribute to Latinx youth developing hegemonic ideology. More important, my research demonstrates how a humanizing pedagogy at a community youth-based organization and social activism work together to deconstruct hegemonic ideology and develop non-hegemonic ideology. In other words, my research demonstrates the fluidity of ideology and how ideas come to grip the minds of Latinx youth and inform their struggle to transform society. Some of the youth held an ideology of indifference; Latinx community and their peers do not care about education and immigration issues. Other youth didn't think these topics were real problems. As a participant observer I observed Latinx youth deconstruct these and other hegemonic ideologies after participating in social activism and activities guided by a humanizing pedagogy of knowledge.

The literature on youth development research at community youth-based organizations has several studies on organization practices and the effect they have on youth development. Researchers trained in social psychology, education, and social work have conducted studies that explore the connection between organization practices and developing youth's critical consciousness, sociopolitical awareness, civic and political engagement, and their participation in action to address social injustices (Ginwright and Cammarota, 2007; Kwon, 2008; Moya, 2017; Nasir and Kirshner, 2003; Strobel et. al., 2006; Warren, et al. 2008). Missing in the youth development literature is research that explores the relationship between social and political discourse/practices, pedagogy, and Latinx youth ideology development.

Stuart Hall (1986) argues that the problem with ideology is, “to give an account, within a materialist theory, of how social ideas arise (p. 26). He continues, “we need to understand what their role is in a particular social formation, so to inform the struggle to change society and open the road towards a... transformation of society” (p. 26). Hall calls for understanding of the ways in which ideas of different kinds “grip the minds of the mases, and thereby become a material force” (p. 26). According to Hall, this insight will uncover how a particular set of ideas comes to dominate the social thinking of a historical bloc (Gramsci, 1999). This approach challenges the idea of a fixed ideology and class ascribed ideologies (Marx and Engels, 1986) with the notion of ideology as fluid.

Chapter 3. Humanizing Pedagogy of Knowledge at a Community Based Youth Organization

This chapter demonstrates how humanizing pedagogy principles, ideas, and practices were adapted and applied at Movimiento La Libertad. It also shows Latinx youths active role in the co-creation and implementation of a humanizing pedagogy. I refer to the pedagogy observed in this study as a humanizing pedagogy of knowledge. In this chapter I offer three clear examples of how a humanizing pedagogy of knowledge principles and practices were adapted to the unique context of a Latinx community youth-based organization to support Latinx youth struggles to transform social injustice. More important, my research shows Latinx youth active role in the co-creation and implementation of a humanizing pedagogy. Few studies in the youth development and community youth-based organization literature examine the connection between pedagogy and youth development (Casanova and Cammarota, 2018; Ginwright and Cammarota, 2007; Nuñez-Janes and Ovalle, 2016;). These studies describe a pedagogy of acompañamiento, a pedagogy of critical civic praxis, and a liberating pedagogy of praxis. The pedagogy’s center participant’s oppression and marginalization in the larger sociopolitical

context and emphasize engagement in action to transform their social worlds. The pedagogy guides the implementation of culturally relevant youth activities such as violence prevention workshops, political discussions, and sharing culturally relevant objects. This chapter will contribute to the literature by highlighting the pedagogy used at Movimiento La Libertad.

The pedagogy in this study is guided principles and tenets of humanizing pedagogy. This form of pedagogy is a teaching approach derived from the Paulo Freire and his work helping Brazilian adults learn to read and read the world (Freire, 1970). Freire describes his philosophical and ideological approach of humanizing pedagogy in his seminal book *Pedagogy of the Oppressed* (1970). Freire (1970) describes humanizing pedagogy as a revolutionary approach to instruction that "ceases to be an instrument by which teachers can manipulate students, but rather expresses the consciousness of the students themselves" (p. 51). Teachers who enact a humanizing pedagogy engage in a political act that requires radical reconstructing of teaching and learning (Giroux, 1988). There is a quest for mutual humanization (p.56) with their students, a process fostered through problem-posing education where students are coinvestigators in dialogue with their teachers (Freire, 1970). Macedo and Bartolome (1999) suggest that a humanizing pedagogy values students back ground knowledge, culture, and life experiences and... "promotes respect, trusting relations between teachers and students, and academic rigor" (p.112). The issue with humanizing pedagogy lies in how these principles and practices are implemented in and outside classrooms. Humanizing pedagogy scholars argue for clear examples and practical use (Dale & Hyslop-Margison, 2010; Schugurensky, 1998). Others suggest research should focus on the active role of students in co-creating a humanizing pedagogy in the classroom and beyond (Del Carmen Salazar, 2013).

Chapter 4. Latinx Youth Involvement in Social Movements

In this chapter I present data on the whole-body experiences of Latinx youth as they participate in social activism. My data demonstrates some Latinx youth whole body feel one or more or a combination of psychological, behavior, physical, and/or spiritual effects while participating in social movements. Some also experience symptoms connected to historic trauma or intergenerational trauma. These experiences range from an increase heart rate, feeling the need to vomit, fear, anxiety, stiffness, and feeling their body get stiff, throat get tight, mouth go numb, and not able to talk. These findings of Latinx youth whole body experiences while participating in social movements are significant because they challenge the dominate ways of thinking about the effect participating in social movements has on Latinx youth, and demonstrates that the whole body is directly affected. In contrast to conventional theories about the change of consciousness by participating in social movements, these findings show participating in social movements is not solely a conscious rising experience. Instead, for the Latinx youth in this study, participating in social movements is a tension between politically activism and their bienestar (wellbeing).

Participating in social movements changes the consciousness of those who participate in them. This perspective has dominated the social movement literature for decades, specifically the Chicano movement literature. Some historians of the Chicano movement focused on the "change in consciousness through participating in social movements" in communities in East Los Angeles, Colorado, South Texas, Southern Arizona, New Mexico, and Chicago (Alaniz and Cornish, 2008; Donato, 1997; Echeverria, 2014; Garcia and Castro, 2011; Montejano, 2010; San Miguel, Jr., 2013). The key premise of this perspective is that participating in social movements increases participant's awareness of oppression, of who they were, and of their potential for

initiating significant change through collective action (Garcia and Castro, 2011; San Miguel, Jr., 2013). Social justice youth scholars offer examples of young people protesting policy brutality and unjust criminal justice policies (Ginwright and Cammarota, 2002). These scholars argue "critical consciousness and social action provide young people with tools to understand and change the underlying causes of social and historical processes that perpetuate the problems they face daily" (Ginwright and Cammarota, 2002, p. 88).

While I agree that participating in social movements changes the consciousness of those who participate in them and equips young people with tools to change underlying causes of social and historical problems, this perspective romanticizes the effect participating in social movements has on participants. I suggest we theorize social movements as both a consciousness rising event, and a trauma inducing event. This encourages social movement researcher to examine the multifaceted effects of participating in social movements. One approach to this perspective is to examine the effect participating in social movements has on the "whole body."

Chapter 5. A Humanizing Pedagogy of Knowledge with Healing Practices

Data presented in this chapter shows a humanizing pedagogy encourages Latinx youth to participate in activities and practices that can be both empowering and *traumatic*. This perspective is missing in the humanizing pedagogy literature. More important, what is missing from the current tenets, principles, and practices of a humanizing pedagogy is a focus on healing. To date, seminal pieces on humanizing pedagogy call for educators to "instill in their students...a kind of critical consciousness that enables them to read and act upon the world around them" (Bartolomé, 1998). Others have synthesized the conceptual and empirical literature on humanizing pedagogy from Paulo Freire and other humanizing pedagogues across the globe (Salazar, 2013). Their work offers us five essential tenets and ten principles and practices for

humanization in education which calls for a "humanizing pedagogy grounded in the diversity of everyday life and interrogate the human experience in the context of power, privilege, and oppression to provoke action toward humanization and liberation" (Salazar, 2013, p. 142). The current literature suggest humanizing pedagogy aims to raise the critical consciousness of its participants and calls for social activism which positions youth in this activism role toward humanization, liberation, and transforming the world around them. I call for humanizing pedagogy to include healing as a key tenet or principle.

I offer six principles of a humanizing pedagogy of knowledge with a healing component. These principles should be coupled with structural principles outlined in chapter three. The principles are followed by five healing practices educators can merge into their humanizing pedagogy of knowledge in a classroom, community setting, and other social spaces. The five healing practice include (1) Healing Through the Arts, (2) Healing Through Traditional Natural Resources (3) Healing Through Nature, (4) Healing Through Eastern Traditional Practices, and (5) Healing Through Traditional Mexican Ingenious Practices.

Chapter 6. From College Readiness to Healing

In this chapter I outline my research journey. I offer insight in the evolution of my study from college readiness to Latinx youth healing. The dissertation argument, summary of chapters, and future research are outlined.

CHAPTER 2. LATINX YOUTH IDEOLOGICAL STRUGGLE

Introduction

Cultural theorist Stuart Hall's interpretation of Gramsci's notion of ideology suggests that ideological struggle is a process. The process is grounded in the premise that ideologies are always collective and social, not individual. Ideology is structural and epistemological. Ideologies are:

> Sustained and transformed in their materiality within the institutions of civil society and the state. The major agencies in this process include cultural, educational institutions, and political parties. These major agencies can both sustain and transform ideologies. Ideologies are not simply changed by replacing one already formed conception of the work with another, but instead are transformed by the criticism to which such an ideological complex is subjected...This makes possible a process of differentiation and change in the relative weight that the elements of the old ideologies used to possess...what was previously secondary and subordinate...becomes the nucleus of a new ideological and theoretical complex. The old collective will dissolve into its contradictory elements since the subordinate ones develop socially..." (Gramsci cited in Hall, 1986, p. 23)

Hall (1986) argues that serious thinking about ideology is important because "we need to understand what their role is in a particular social formation, so to inform the struggle to change society and open the road towards a... transformation of society" (p. 26). Hall calls for understanding of the ways in which ideas of different kinds "grip the minds of the masses, and thereby become a material force" (p. 26).

This essay follows Hall's lead by asking what two questions, (1) what ideologies are constructed through the cultural of schooling and anti-immigration politics, and (2) what role do they play in the social formation of a racist nativist state. In this process, I seek to understand the ideological struggle of Latinx youth as they deconstruct ideologies, such as indifference and fear, and re-construct counter-hegemonic ideologies as they struggle to maintain their well-being in a racist nativist state.

My research contributes to scholarship on ideology by demonstrating a process of ideological struggle for Latinx youth. Data in this chapter reveals the complexity of the processes of deconstruction and reconstruction of Latinx youth ideology, specifically in the context of a white racist nativist state in the Midwest. As a participant observer in a community-based organizational program serving Latinx youth, I observed how Latinx youth support dominant ideologies and also observed the same youth deconstruct these ideologies after participating in social activism and activities guided by a humanizing pedagogy of knowledge. Some of the Latinx youth entered Movimiento La Libertad with an ideology of indifference; Latinx community and their peers have a lack of interest in education and immigration issues. Other youth didn't think these topics were real problems. Data in this chapters suggest this ideology is developed through the culture of schooling. During my study some students, particularly undocumented Latinx youth, constructed an ideology of fear. This process is directly connected to political policies and discourse manufactured by the state.

Through interviews I examine how ideas were gradually deconstructed and counter-hegemonic ideas were reconstructed in an anti-immigrant racist social and political context. To learn more about Latinx youth processes of ideological struggle, I conducted formal interviews with youth who participated in the program for three years or longer. I asked Latinx youth to

describe how participating in Movimiento La Libertad impacted their ideas, attitudes, beliefs, and behaviors concerning racism, gender issues, immigration politics, the education system, and other social issues. Themes that emerged through interviews suggest social groups and social institutions such as public education and immigration politics contribute to Latinx youth construction of ideologies of indifference and fear. More important, my research demonstrates how a humanizing pedagogy at a community youth-based organization and social activism work together to deconstruct ideological hegemony and re-construct an ideological stance that is counter-hegemonic. In other words, my research demonstrates the process of ideological struggle and how ideas are negotiated by Latinx youth and trigger their efforts to transform society.

Findings

I will present the data in two different parts. The first part will focus on how the cultural of schooling and anti-immigration politics contribute to Latinx youth developing two types of ideological hegemony; indifference and fear. This will be followed by data that demonstrates how social activism and Latinx youth engagement with a humanizing pedagogy of knowledge (HPofK) contributes to the re-construction of counter-hegemonic ideologies of social protest and social change. This section will demonstrate the process of Latinx youth ideological struggle and how new ideas emerge and inform their activism to transform society. The image below is a visual representation of Latinx youth ideological struggle.

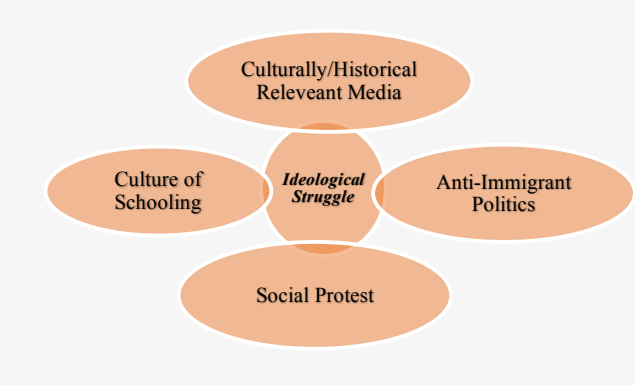

Figure 1. Latinx Youth Ideology Struggle Framework

Culture of Schooling

Ideology of Indifference

An ideology of indifference is the lack of interest, concern, awareness, or sympathy related to social problems. The construction of an ideology of indifference is cultivated through the cultural of schooling which includes student segregation by race and social class and the curriculum and classroom pedagogy. A classic example of an ideology of indifference is lack of voter participation. For instance, Anderson and Glomm (1992) found that eligible voters who do not vote may be indifferent to the candidate or feel like their vote will not matter to the final outcome. An individual or social groups indifference to democratic participation, granted they have full participation, can prevent them from becoming aware of a candidates' interests and proposed policies and the direct impact the election outcome may have on their local community. Thus, they feel indifferent about the election itself. Just as in the case of indifference to democratic participation, some Latinx youth have internalized that their peers and the Latinx community lack interest, concern, awareness, or sympathy related to immigrant issues. Therefore, they believe their peers or the Latinx community will not participate in social protest to support an outcome of immigrant rights. Other Latinx youth are not aware of historical or contemporary social problems and the action taken to challenge them. Therefore, they internalize

the common belief that they can't change social problems so why try. The construction of an ideology of indifference is cultivated through the cultural of schooling. An ideology of indifference manifest through a school curriculum which Cynthia describes as "not teaching about topics such as the Chicano experience." This curriculum rejects the historic significance of Latinx youth social activism and the support from other social groups. These cultural practices result in Latinx youth who are unaware of the history of Latinx youth social protest.

Promoting an ideology of indifference also manifests through cultural practices embedded into the "hidden curriculum" (Anyon, 1980 and Bigelow, 2004). The "hidden curriculum" is the values, habits, and beliefs that are conveyed to students through the way schools are structured and the routines of school life" (Bigelow, 2004). The covert separation of students by schools and classrooms by race, ethnicity, social class, language, perceived academic ability is one example of the hidden curriculum. The covert separation of students limits social interactions and contact across groups. An idea known as contact hypothesis (Allport, 1954) suggest contact between groups is necessary for the reduction of prejudice and the construction of favorable attitudes. According to Maya, "a majority of students in advance courses are white. And when you do get the chance to be in advance courses, your other friends did not even know about these courses. It seems like the school district only informs others more than they do students of color." The practice of in-school segregation limits contact between groups and restricts student's opportunities to engage with other social groups and learn about their views, ideas, and beliefs regarding social issues. This ideology of indifference manifest in a meeting the day before the first social protest Latinx youth of Movimiento La Libertad would attend as an organization.

The day before the Day Without Immigrants march at the State Capital there was an emotional dialogue between the youth and adult staff about immigration issues. With youth and adults sitting in a circle facing each other the director began the meeting by encouraging the youth to attend the march. She presented data which included the number of eligible DACA recipients and described how important it is for Latinx youth to be involved. The dialogue quickly turned into an exchange between the youth. Leticia, a 16-year-old junior who is undocumented and Gilbert, a first-generation18-year old U.S. born senior engaged in a dialogue which demonstrated their beliefs of the immigrant community, their peers, and the Latinx community.

Leticia: “how do we know that they think the same as us? Not everyone thinks the same, not all immigrants think the same.”

Gilbert: “Our friends don’t have the same views that people around her have...How are we going to make them do something that they don’t want to do? How you going to tell them, please do it. They are not going to want to because some of them don’t care about the subject. Because they know it is not going to affect them.”

Leticia: “In your face they are going to tell you, yeah that I care. But what if they go to the march just for a joke or...”

Gilbert: “Just to get out of school. You have to think about that too. Ok, this group they might do it. But there are people in here who might not even care, because there is. So, what if we take this idea to the school to educate or friends and encourage them to support us. Some of our friends will not care, some might come help you

> and support you. Most will not because they feel like they are not affected by it...the Latino community is reserved and not politically active.

This exchange between the youth demonstrates their internalized ideology of indifference. They expressed their shared belief that the Latinx community will not attend the march, that not all of their friends care about immigration issues, and that even the immigrant community does not think social protest will make a difference. An ideology of indifference contributed to Latinx youth developing an attitude that, trying to educate people about immigration issues and the importance of attending the march is not worth their effort.

According to Spring (2018), public schools were designed to distribute knowledge to children and youth. The kind of knowledge distributed is vital for understanding how schools contribute to Latinx youth ideological struggle. Cultural practices in school can increase Latinx youth awareness and their interest of social problems by teaching students about the history of Latinx social activism. Failing to do so can make some Latinx youth internalize the common belief that their social position and social relationships in society are fixed and that they lack agency to transform society.

This common belief was captured in interviews. Many described their attitude related to immigration and education politics prior to their involvement in the program. They often described that they believed they could not do anything to change these politics. Therefore, they did not engage in any type of social activism intended to challenge these issues. They participated in society with the belief that "things just are the way they are." Jackie, an 18-year-old DACA recipient, described how before her involvement in Movimiento La Libertad she held the belief that she could not do anything about immigration issues so why try.

During my study, Cynthia, an 18-year-old U.S born Latina from a mix-status family, her father is undocumented and her mother is first-generation U.S. citizen, frequently talked about her experiences in school. She was often critical and outspoken about the curriculum and pedagogy teachers used in class. I observed some of Cynthia's critical views as I shadowed her for two weeks during the fall 2016 school year. I observed her social studies teacher sit at his desk and read the newspaper while each student worked independently on an online assignment. Her teacher offered little support and direction to students. In another observation, I observed Cynthia be ignored by her science teacher. Cynthia raised her hand trying to get the teacher to help her on a review sheet, but the teacher continued to talk with other students. As a result, Cynthia turned to the female student of color sitting next to her for help, but she was of little help because she too needed additional support from the teacher. The two students were actively seeking assistance but were denied help by the white male teacher. Both students were visibly upset about this experience.

During an interview, I asked Cynthia and other Latinx youth to describe their understanding of education and immigration issues prior to their involvement in Movimiento La Libertad. Prior to her participation in Movimiento La Libertad, Cynthia thought everything was fine and there were no social issues. Cynthia explained that she was naive about immigration and education issues and was not aware of them when she started program. She states, "I was like in my own little world. I mean the school wasn't teaching you about these issues or things going on. It was always like oh, everything is great." She continues, "I never knew about the immigration raids that happen in our state."

Other Latinx youth such as Olivia, a first-generation U.S. born 17-year-old with undocumented parents, is another youth who held the belief that immigration and education

issues were not a major problem prior to her involvement in Movimiento La Libertad. Olivia described, “Um, well at first I was really naive and I did really think there was much of a problem with anything...Like immigration, I didn’t think it was much of a problem even though my parents were undocumented.” A limited understanding of immigration issues, even with undocumented parents, indicates a strong ideology of indifference. Even with undocumented parents Maya never really thought about what undocumented meant and just went through school like a “normal kid.”

> Maya: “I never really thought about what undocumented meant before starting the program...my parents are undocumented and some of my family members...I didn’t really know anything about it or think about it. I was just going through school with friends and all that. I just felt like a normal kid.”

An education system with a pedagogy and curriculum which rejects a critical approach to social issues contributes to Latinx youth developing an ideology of indifference related to education and immigration politics. These practices maintain ideological hegemony. This type of education system is not designed to inform the masses of the social, cultural, political, and economic contributions of immigrants. Rather, it is designed to maintain the power of elites through the masses consenting to the commonsense view that the current social order is fine just the way it is. These practices support the development of Latinx youth ideology of indifference.

Education initiatives and practices such as *de facto* segregation, the curriculum, pedagogy, and academic tracking contribute to Latinx youth developing hegemonic social ideas about social activism and immigration issues. The development of an ideology of indifference is supported through a state sanction curriculum which rejects to inform Latinx youth about their rich history of social activism and support from other social groups. This contributes to Latinx

youth internalizing the belief that their community members do not care about immigration issues and believe that social protest will not transform social issues. Academic tracking and covert segregation limits social interactions between social groups which is a mechanism that supports Latinx youth development of an ideology of indifference related to immigration issues. More social group integration and interactions will likely increase opportunities to engage in dialogue around coalition building around similar social interest.

Anti-Immigration Politics

Through the first year of the Trump administration Latinx youth experienced several political attacks that directly impacted their ideology development, mental health, and social well-being. There was state and national level discourse which created images of undocumented youth as drug dealers and called for tougher immigration laws. The State's Republican Representative who endorsed Trump was quoted as describing the DREAMers as people who "weigh 130 pounds and have the calves the size of cantaloupes because they are hauling 75 pounds of marijuana across the deserts." On March 7, 2017, four months after Trump won the U.S. presidential election, a file was introduced to the state's senate committee. The file described the enforcement of immigration laws and providing penalties and remedies if laws are broken. This first vote to pass this file through senate received 32 Yes votes and 15 No votes. This bill was signed into law eleven months later.

On September 5th, 2017, the Trump administration announced it would phase out the DACA program. A program that protected an estimated 800,000 immigrants, and a hand full of Latinx youth in Movimiento La Libertad. The social political context directly and/or indirectly impacted the Latinx youth. During this time, adult staff agreed to offer youth space to reflect on the impact these political attacks had on their lives.

The space for youth to reflect on the sociopolitical context often turned into emotional spaces. I had many informal conversations with the youth about harassment they experienced in school and surrounding community during my study. Leticia described how she felt that a group of white high school boys would wait for her in the morning where she parked her car. She described that as she would get out of her car to walk to school the boys would make racist comments and tell her to go back to where she came from. One afternoon during lunch time she returned to her car to find a not that read "build the wall and go back to your country." Leticia was visible shaken and scared from this ongoing harassment.

Many of the youth experienced similar encounters as Leticia. During reflection time, many Latinx youth shared their social and mental health issues with the group and staff. The organization partnered with outside agencies to provide support and services. At the same time, many youth developed ideologies related to family and their future.

Ideology of Fear

Elena described that the decision to phase out DACA and the state's approval of an anti-immigrant law contributed to her developing an ideology of fear; the belief of being separated from family and friends, deported, and a sense of despair. Both Elena's parents came to the U.S. more than 17 years ago with work visas, but as Elena states, "they are now both undocumented because they both overstayed their visas. And my siblings are too. I am the only one that was born here, so I am the only documented one." She continued to describe that both parents had plans to stay in the U.S. for only six months, but "my dad was doing construction jobs here and they were the same as he was doing in Mexico, only he was getting paid more. So, he decided to stay here to work and send money to my mom." As Elena described her parents' migration story she also discussed how here belief of being separated from friends impacted her behavior.

> Elena: "I started to check up on people more and my friends. Because I realized that half of my friends are on DACA and they were in fear of losing their DACA last year or they were just undocumented without anything...I don't want to be separated from my friends."

The Trump administration's decision to phase out DACA contributed to Elena developing the belief of being separated from family and friends. An ideology of fear contributed to the development of a behavior; checking up on friends more often. In addition to checking up on friends, the political coercion and authority to separate Elena from family and friends contributed to the development of a behavior she describes as a "platform." According to Elena, a platform consists of "being involved in meetings and gatherings for 10, 20, or 40 people who cannot physically be present but are present through their spirits." I observed Elena be this platform several times. The data below was collected as I joined Elena and other youth at a pro-immigration rally Monday, September 11, 2017 six days after Trump announced the end of DACA. On the steps of the State Capitol building in front of a large crowd Elena shared:

> "I am a daughter of immigrants, a friend to immigrants, and a sister to an immigrant. Right now, DACA is not enough. We don't need just temporary protection, we need full citizenship (the crowd erupts with applauses and screams) ...We can no longer live with that fear and anxiety of being pulled over or parents come home late and we don't know where they are at and we worry...We are the future of this nation and citizenship is what we need. We are not going to get there until we come together as a community...we need more than just DACA!"

My study is situated in a sociopolitical context where political coercion and authority to separate families has contributed to Elena developing an ideology of fear and the belief of being separated from family and friends. Yet, Elena still holds the idea of attending college and having a professional career. This form of social think is in stark contrast to her undocumented peers.

While Elena, who is documented, has access to federal and state monies to fund her college dreams, her undocumented peers Frida, Jessica, and Leticia do not. Through dialogue with peers at Movimiento La Libertad Elena developed a deeper understanding of how the political climate contributed to her peer's ideology of fear. Elena described, "I started to talk to people in the program and they didn't want to go to college and I didn't understand why they didn't want to go to college." Undocumented Latinx youth developed the idea and belief that college is not attainable due to political decision made at the federal and state level.

Latinx youth development of an ideology of fear is directly connected to immigration politics. This ideology surfaced after the Trump administration announced the decision to phase out DACA and the state's Republican Governor signed an Anti-Sanctuary bill into law. Movimiento La Libertad meet for our weekly meeting the day after the Trump administration announced they would phase out DACA. In attendance at the meeting were about 40 Latinx youth, four adult staff, and staff members from an outside agency. The adult staff organized chairs into a large circle and created a space for youth to share anything they would like to discuss. Several youths described frustration and tried to figure out why the Trump administration would end DACA. Other youth shared stories of how their family members were deported and that losing DACA would likely result in additional deportations of family members. Angelica described that the decision to end DACA is done by racist people who don't

have a right mind set. She encouraged her peers to continue with their education which would show racist people we are here not to commit crimes but for a better life.

A few minutes after Angelica encouraged her peers to continue their education, Jessica, a 14-year old undocumented Latina from El Salvador, addressed her peers. She started by expressing her sympathy for DACA recipients because "their dreams are out, they are out." She continued to explain that DACA recipients will not finish high school because they are too afraid to attend school. She used her mom as an example, "Like what happen to my mom. She wanted her GED, now she can't. She quit. She wanted to be a nurse and now that is all gone." After sharing this example Jessica described her immigration journey to the U.S. She explained that she was six years old when her mother made the decision to move to the U.S. for a better future, but "now that little girl is fourteen, reality is settling in and she is not going to make it. She is not going to make it like other people." At this point tears are rushing down her face. The entire room is silent as the youth try to make meaning of the pain their peer is experiencing. Some youth are crying and others have their heads down in frustration. Jessica ends her story with the following remarks,

> Jessica: "So, the opportunity is gone for me. I am too scared to show up at school, I am too scared to go outside, and I am afraid that they will take me back where I come from. I always wanted to be an architect, I wanted to help people and give them something that they need, something that I have. But now what, what can I do. I have no, no future!"

Jessica was physically emotional and quickly comforted by a peer sitting next to her. After a few minutes of silence, a youth shifted the focus to action by addressing his peers with encouragement, "we need to use our voice and do something about this." Maya follows this

direction and urges all youth to start talking to their parents, friends, and community members about the importance of DACA. She shares with the group, “last night on my bus ride home I asked people on the bus if they knew about the decision to end DACA, and they didn’t now, even though they were Latino.” Another youth encourages the group to be more serious about DACA and to remember that they have the power to do something about this.

The belief of having no future and limited opportunities in the U.S. resurfaced at a weekly meeting nearly seven months after the meeting described above. This meeting was one day after Wednesday April 11th, 2018 when the state’s Republican Governor signed into law Senate Fill 481: The Anti-sanctuary Bill that supports enforcement of immigration laws and would penalize and remedy entities if they failed to comply with the law. Minutes after the bill was signed in I made the following memo.

> Carlos: “My heart and stomach get tight as I think about the youth. How will this next blow impact them and affect their lives. I sit here and have a feeling of sadness. There have been several direct attacks on our community, families, and our youth. How do we counter and react? How do the youth see the change that has occurred all while living in a reality that continues to enforce laws designed to increase fear of separation and deportation? We need to have an open discussion with the youth about how they feel and what they want to do next? Let them decide their faith and actions.”

There were several youths in attendance at this weekly meeting. Sitting in a circle the youth reflected on this political act. Like the reactions described above, many Latinx youth described they were shocked and others were trying to make meaning of why so many people would support the bill. The signing of the bill resulted in youth developing the idea that police

officers can stop you for anything and the belief that they see more cops patrolling their community. Leticia, an undocumented 16-year old Latina born in Mexico, shared that she had a long conversation with her mother about what would happen if the bill was signed into law. She explained, "I did not thing this bill was going to pass. My mom and I were talking, and she has her own cleaning company, she was telling me that if anything happens that I will have to take care of her work. I will have to take care of all her work and drop out of school to take care of my sister." The singing of this bill directly impacts Leticia's life and restricts her ability to continue her education. As a result, Leticia has developed the belief that "I won't' be able to do whatever it is I wanted to do."

Frida, a 14-year old undocumented Latina born in Mexico, shared similar beliefs as Leticia and Jessica. Minutes after Leticia shared how the bill will impact her life Frida followed with a very emotionally charged story about the impact the political climate has had on her and her family members. She described that the signing of the bill will force many of her family members to leave the country which will result in her losing contact with her cousins. Frida shared an encounter her mother had with what she described as an ICE agent. She explains to the group that while her mother was washing the car at a carwash "there was an immigration [agent] guy just behind her. Like, the immigration [agent] guy was following her. She had to quickly go home and she went inside the house and the guy was standing there outside my house." She explained that they guy followed her mother home. When her mother got home she ran into the house and called her step-father who rushed home. She continued, "they can follow you, all the way to your house, they know where you live. So, they will come back, and I don't know what I am going to do." Frida's face is full of tears, her checks are rose red, and her hands are shacking as she described this experience. I am sitting next to her and can feel the table shake as she

continues, “When I saw this passing [SB 481] it made me realize just how much hatred is in this country. This past two years since we got a new president has been really, really hard on my family and I. When I heard this had passed I cried to my mom and wept on her shoulder and was breaking down.” She ends her story by explaining that Trump is “the president of the most powerful country in the world. And he is taking his power to spread fear amongst his citizens. I don’t know what to do. I see no future here!”

The data above uncovers how ideological hegemony imposed by the state come to dominate the social thinking of Latinx youth. These ideas contribute to Latinx youth developing the ideology of fear. The ideology of fear manifest into ideas of separation and despair. Latinx youth in this study developed the belief that they will be separated from their families and/or friends and deported to a country they know little about. Many of the undocumented Latinx youth developed the belief of having no future in the U.S. Living in this type of sociopolitical context can have adverse effects on Latinx youth development. Non-state sanctioned organizations such as Movimiento La Liberated can be sites where Latinx youth can deconstruct ideological hegemony and re-construct counter-hegemonic ideology to inform their efforts to transform society.

Ideological Struggle at Movimiento La Libertad

Data in this section will demonstrate how two non-state sanctioned initiatives support Latinx youth counter-hegemonic ideology struggle related to immigration and education politics. Latinx youth participation in social protest deconstructs ideological hegemony of indifference Latinx youth develop through their school curriculum and covert separation from social groups. Participating in social activism supports the re-construction of counter-hegemonic ideologies related to transforming society through collective action with peers and Latinx community

members. In addition, culturally relevant and historic media supported through a humanizing pedagogy of knowledge supports Latinx youth efforts to deconstruct their ideology of indifference and re-construct counter-hegemonic ideologies of community and peer support to transform immigration politics.

Social Protest

During interviews, I asked Latinx youth to explain how their ideas, attitudes, beliefs, and behaviors related to immigration and education issues were impacted by "activities, events, meetings" at Movimiento La Libertad. Many Latinx youth answered this question by first describing their ideologies related to immigration and education politics prior to their involvement in the program. They often described an ideology of indifference. Jackie, an 18-year-old DACA recipient, described how before her involvement in Movimiento La Libertad she held the belief that she could not do anything about immigration issues so why try and people do not participate in social protest. However, her ideology of indifference gradually changed due to her participation in her first social protest. Her first social protest was the *Day Without Immigrants Rally*. This was the first social protest Movimiento La Libertad attended as an organization. On a partly cloudy rather warm day in February 2017 Latinx youth from Movimiento La Libertad joined an estimated 2,500 immigrant supporters on a two-mile march to the State Capitol.

In an interview with Jackie, she recalled how this first social protest impacted her ideology of indifference and behavior during an interview. She stated, "it was really powerful. I thought we were going to go but I didn't think anybody else is going to go. And when we saw everyone I was like dang, ok people are going. We are making a change. Jackie continued to explain, "I think it was that moment, that event that changed me." Jackie's involvement in a

social protest re-constructed her ideology of indifference regarding peoples level of engagement in social protest and her behavior. She described, “I notice I started to think different because I would ask my friends the next day like, hey did you go to the protest?” Jackie began actively engaging her peers in conversations about their level of participation in social protest.

This data demonstrates how social ideas arise from participating in social protest and guides efforts to transform society. Because of participating in a social protest Jackie’s ideology of indifference related to community members support in social protest was deconstructed and a new ideology was re-constructed, an ideology of social change through social protest. Jackie’s ideology of social change holds that people do attend social protest and that social protest can make significant change through collective action. The deconstruction of her ideological hegemony and the re-construction of her ideology of social change was followed by a change in her behavior. Jackie began to ask her friends about their involvement in social protest and encouraged them to participate, “I would try to tell them, that if more people go, the more awareness we get.” In addition to her new-found role as an advocate for social change, Jackie noticed a change in her thinking and mentality. She explains, “people like my age think that rallies and protest are stupid because they don’t do anything. And I’m just like, that’s why nothing is happening because you guys think this way.” Participating in a social protest deconstructed Jackie’s ideological hegemony that social protest does not make change and re-constructed a new ideology; an ideology of change. I observed Jackie participate in several social protests. According to Jackie, her participation in the program and in social protests:

> “helped me be open minded to a lot of different ideas. So, for immigration, like I didn’t think I would be over here like an activist and stuff. But we been to what rallies, we done peaceful protest, we done Walkouts, we gone to Washington

and done so much over these past couple of years, which I would have never done if I was not part of the program."

Participating in the Day Without Immigrants rally had a similar impact on Lorenzo and Gilbert. I joined the youth at this social protest and observed many of them carry signs that read "Stop Separating Families" and "No Human is Illegal." I observed them engaged in chants and watched Leticia address the crowd with a powerful speech of unity and love for the immigrant community. The impact of participating in this social protest was captured during a weekly meeting one day after the protest. Sitting in a circle I asked the youth to reflect on how participating in the social protest made them feel and what messages they receive from attending the event. The Latinx youth who attended the social protest reflected on their experience. Gilbert, an 18-year old U.S. born male, was the first youth to share his experience.

Data collected during a meeting a week prior to the rally indicates Gilbert held an ideology of indifference related to his peers and Latinx community members level of involvement in social protest. The data below suggest this indifference ideology was re-constructed due to his participation in the social protest. His participation in the social protest constructed an ideology of change. Gilbert explains, "being at the rally made me realize that when the Latino community comes together we are unstoppable and united...and that there are people who are there to support our cause." This is in stark contrast to the ideology of indifference Gilbert stated one week prior to the social protest; "most of our friends will not support us because they are not impacted by it and the Latinx community is reserved and not politically involved."

This ideology of indifference related to the Latinx community and their level of involvement in social protest was also shared by Lorenzo. Lorenzo is an 18-year-old

undocumented male born in Mexico who identifies as bi-sexual. He has lived in the U.S. with his grandparents since he was two-months old. Lorenzo explained that his grandparents moved to the U.S. in search of better jobs and a better future for his kids. Lorenzo migrated to the U.S. before his parents when he was just a few weeks old. According to Lorenzo, "my mother put another lady in charge of me...she is a family friend and I still talk to this lady today. This lady was coming to the same state my grandparents were living at, but different cities. So, the lady made a stop in the city my grandparents lived in on her way to her town." From a young age, Lorenzo's grandparents told him that "you should not tell people about your citizenship status." His grandparents informed him that his only way to college would be to get good grades because they could not afford to pay. Lorenzo's ideology of indifference gradually deconstructed due to his participating in the Day Without Immigrants March.

> Lorenzo: "The march yesterday showed me that Latinos do actually care about politics and how they will affect them. It showed me that Latino's do care what is going to happen to them in the country that they live in. People showing up also shows that we have the potential to do things that people underestimate us to do."

Prior to participating in the program Jackie, Gilbert, and Lorenzo held ideologies of indifference. Jackie held the idea that she could not make a difference related to immigration issues so why try. Gilbert and Lorenzo held the belief that their peers are not affected by immigration politics so they will not support them and that Latinx community does no care what immigration politics therefore they will not attend social protest. These ideologies gradually re-constructed through their participation in the program and involvement in several community and national level social protest. This data demonstrates that participation in social protest contributes to Latinx youth construction of an ideology of social change; the idea that they can

transform society through collective action. Through social activism Latinx youth deconstruct their ideological hegemony developed in schools and re-construct counter-hegemonic ideologies related to social activism and their ability to transform immigration politics. Participating in social activism can also change Latinx youth ideology of indifference towards their peers, community, and social change. Latinx youth who attend a community march begin to develop the idea that community members and the Latino community are united and do care about immigration issues. They develop a consciousness of their struggles and witness support from others in the struggle to transform society.

Humanizing Pedagogy of Knowledge and Culturally/Historical Relevant Media

Latinx youth ideological hegemony was deconstructed and counter-hegemonic ideology was re-constructed through their active participation in culturally/historic relevant media guided by a humanizing pedagogy of knowledge. A humanizing pedagogy of knowledge, which will be described in chapter three, was instrumental in Latinx youth ideology struggle. During my study Latinx youth were introduced to documentaries such as *Harvest of Empire* and *Postville: When Cultures Collide*. These documentaries demonstrate U.S. imperialism in Latin America and show the devastating effects the U.S. Enforcement Immigration policies have on communities, families, and children. Latinx youth were also introduced to the movie, *WALKOUT*. The *WALKOUT* is based on the 1969 protest by thousands of Mexican American students from five East Los Angeles High Schools. The movie shows how Mexican American students organized a walk out to protest anti-immigration legislation, racial injustice, discrimination in the school system, and lack of equal opportunities.

Cynthia entered Movimiento La Liberated with an ideology of indifference related to immigrant and education issues. She, like many of the Latinx youth in the program held the

shared idea that immigrant and education issues are not really problems. For Cynthia, the pedagogy triggered her ideological struggle instead of her participation in social protest. It was the pedagogy that informed her about historical immigration raids and the Chicano movement. The pedagogical practices contributed to Cynthia developing the attitude to engage in social movements. The development of Cynthia's ideology of social activism was explored during an interview. Cynthia described her ideological struggle related to immigration and education issues during her participation in Movimiento La Libertad.

> Cynthia: "when we all, as a group, watched the movie Walkouts. I think that really helped me... It showed these kids that are trying to do something but everyone is going to new levels to make sure they don't do it... Watching the documentary about the immigration raid and the movie Walkout makes you want to do something about it...Movimiento La Libertad showed me so much that I would have not learned in school. Like in school the Chicano experience is like one little section in one chapter and that is it."

> Cynthia: "Movimiento La Libertad defiantly gave me insight into all the things that are going on that people don't want you to know...it definitely opened my eyes to a lot of racism. It is not really fair at times. You know, people who are close to you and are supposed to be helping you with your development, like teachers, are racist..."

Cynthia's interview reveled her social thinking and ideology struggle. Prior to her participation in Movimiento La Libertad Cynthia thought everything was fine and there were no social issues. Her participation in a public-school system that does not take a critical approach to social issues contributed to Cynthia's belief that everything is ok because as Cynthia states,

"school does not teach you about social issues." Cynthia's beliefs, ideas, and attitudes toward social issues gradually re-constructed through her participation in culturally/historical relevant media supported through a humanizing pedagogy of knowledge. Cynthia was introduced to historic and culturally relevant media that addressed educational and immigration issues at the national and state level. This initiative introduced Cynthia to problematic aspects of social and political topics and contributed to Cynthia developing the attitude to do something about these issues. As a participant observer I observed Cynthia engaged in action to address education and immigration issues. When Trump was elected, Cynthia stood up in front of her peers and gave a powerful speech about being resilient and encouraged her peers to continue to resist. At an immigration rights protest I observed Cynthia give a moving speech about supporting immigration rights to a large crowd on a hot summer afternoon.

The pedagogies use of culturally and historical relevant media triggered Maya's ideology struggle. Before entering the program Maya never really thought about what undocumented meant or thought much about it. As she stated, "I was just going through school with friends and all that. I just felt like a normal kid." Maya's form of social thinking transformed due to pedagogical practices she encountered in Movimiento La Libertad.

> Maya: Like with all the documentaries we watch. You see that this stuff is real and it happened before. You can connect to how stuff is now. They [Movimiento La Libertad] give you so much information that it makes you think and wonder about your beliefs and ideas and stuff like that. And, it impacts you. It impacted me. It changed what I believe and think and all this."

Exposing Maya to these documentaries challenged her prior beliefs and thoughts which contributed to her developing the belief that immigration issues are real and are historic acts of violence on her community. Through a humanizing pedagogy of knowledge Maya was also introduced to concepts such as, the hidden curriculum.

> Maya: I think a lot about what I have learned is that the education system and stuff, you don't realize how bluntly it can discriminate towards certain people until I learned about it and a lot of stuff in the program...I remember we talked about the "hidden curriculum" and it can be like unfair right in front of you and you will not realize it if you did not have a lot of knowledge about it. You will not even think for a second it could be different...Like, if it were not for the program I would just be going through life not thinking about why stuff is the way it is."

The dialogue about the hidden curriculum, and other pedagogical practices, contributed to Maya developing the belief that the education system discriminates students of color by not informing them about the option to enroll in advance placement course. Maya's way of think makes her aware that the education system is not preparing students of color for college. Maya developed this form of social thinking due to her direct involvement with a humanizing pedagogy of knowledge. The pedagogy transformed her form of thinking which guided her action. I observed Maya engage in many events and social protest to transform education and immigration politics. At one rally at the state capital to support DREAMers Maya fought back tears to give a speech in front of a large crowd. She described her academic dreams and called for young people to be engaged.

Conclusion

In this chapter I offer a concrete analysis of ideology and how social ideas arise to inform the struggle to change society (Gramsci, 1995; Hall, 1996). Data presented in this chapter shows education initiatives and immigration politics contribute to Latinx youth internalizing ideological hegemony. Ideological hegemony is constructed through school curriculums, *de facto* segregation, academic tracking, and immigration politics which support and maintain the current social order of society. According to data presented in this chapter, one approach to deconstruct ideological hegemony includes youth participation in social protest and culturally/historical relevant media support by a humanizing pedagogy of knowledge. The implementation and support of these two initiatives in community youth-based organizations can deconstruct ideological hegemony and re-construct counter-hegemonic ideology which inform Latinx youth efforts to transform society.

The data presented in this chapter demonstrates Latinx youth participating in social protest and rallies can impact ideological struggle. Many of the Latinx youth describe how being politically active challenged their ideas, beliefs, and attitudes related to social change. They describe that their ideology of indifference changed after participating in social protest with their peers and community members. Latinx youth social activism develops the idea that "I can make change, and we need to continue to participate in social protest if we want change to happen." In addition, Latinx youth participation in social protest develops their ideology that the Latinx community does care about political issues.

This chapter supports the argument that activities guided by a humanizing pedagogy of knowledge contribute to Latinx youth ideology struggle. Latinx youth ideologies imposed on them through education initiatives and politics related to immigration and education issues were

gradually deconstructed and re-constructed as they participated in activities which include watching culturally and historically relevant media such as the movie *WALKOUT* and *Postville: When Cultures Collide*. These activities contributed to Latinx youth developing a deeper understanding of how education and immigration politics both historically and currently adversely impact their community. A deeper understanding of these political issues informed their struggle to transform society.

This chapter outlines a framework for youth activists, community researchers, and others can use to support Latinx youth development into active members of society. This process includes supporting youth in their efforts to participate in social protest and introducing youth to historically and culturally relevant media guide by principles of a humanizing pedagogy of knowledge. Ideological struggle is a form of social thinking which supports youth meaning making process related to their social position in the society and their efforts to transform society. The next chapter reveals the principles, practices, and structural elements of a humanizing pedagogy of knowledge. I offer three clear examples of how humanizing pedagogy of knowledge principles and practices were adapted to the unique context of a Latinx community youth-based organization to support Latinx youth struggles to transform social injustice. More important, my research shows Latinx youth active role in the co-creation and implementation of a humanizing pedagogy of knowledge.

CHAPTER 3. HUMANIZING PEDAGOGY OF KNOWLEDGE AT MOVIMIENTO LA LIBERTAD

Introduction

Humanizing pedagogy is a teaching approach derived from the work of Brazilian educational theorist Paulo Freire. As described in his seminal book *Pedagogy of the Oppressed* (1970), humanizing pedagogy seeks to help adults learn to read and read the world. For Freire, this is a revolutionary approach to instruction that "ceases to be an instrument by which teachers can manipulate students, but rather expresses the consciousness of the students themselves" (p. 51). Salazar (2013) interprets Freire's concept of humanization as the ontological vocation of human beings, the practice of freedom in which the oppressed are liberated through consciousness of their subjugated positions and a desire for self-determination. In addition, Roberts (2013) suggests Freire's use of the term pedagogy is a "complex philosophy, politics, and practice of education . . . that demands of educators a clear ethical and political commitment to transforming oppressive social conditions" (Roberts, pp. 13–14).

Teachers who enact a humanizing pedagogy engage in a political act that requires radical reconstructing of teaching and learning (Giroux, 1988). There is a quest for mutual humanization with their students, a process fostered through problem-posing education where students are coinvestigators in dialogue with their teachers (Freire, 1970). Macedo and Bartolome (1999) suggest that a humanizing pedagogy values student background knowledge, culture, and life experiences, and "promotes respect, trusting relations between teachers and students, and academic rigor" (p. 112). This relationship supports a problem-posing education and coinvestigation between teacher and students about social issues and engagement to transform society. A humanizing pedagogy has philosophical and ideological principles which include radical construction of teaching and learning, mutual humanization, and consciousness.

The issue with humanizing pedagogy lies in how these principles and practices are implemented in and outside classrooms. Humanizing pedagogy scholars argue for clear examples and practical use. Dale & Hyslop-Margison (2010) suggests Freire's principles of humanizing pedagogy fails to provide specific formulas and clear methodological examples. Others, such as Schugurensky (1998), argue that Paulo Freire's humanizing pedagogy is detached from the context of actual classrooms. Nonetheless, humanizing pedagogy scholars have argued that humanizing pedagogy should be adapted to the unique context of teaching and learning and to reinvent Freire's ideas in the context of their local struggles (Bartolome, 1994; Roberts, 2000; Carmen Del Salazar, 2013; Weiler, 1991). This includes research that focuses on the active role of students in co-creating a humanizing pedagogy in the classroom and beyond (Carmen Del Salazar, 2013).

My research demonstrates how humanizing pedagogy principles, ideas, and practices were adapted and applied at Movimiento La Libertad. It also shows the active role of Latinx youth in the co-creation and implementation of a humanizing pedagogy. More specifically, I refer to the pedagogy observed in this study as a humanizing pedagogy of knowledge because the pedagogy was applied to center the lived experiences, knowledge, and social and political struggles of Latinx youth. This pedagogy utilizes what I call creative expression (i.e. skits, poems, the arts) to support Latinx youth development and their efforts to transform society.

This chapter begins by presenting interview data of the structural components of a humanizing pedagogy of knowledge that was collected by Latinx youth who both participated in and facilitated the pedagogy. This is followed by data collected through participant observations and interviews which describe the format in which the pedagogy was delivered.

The first section of data demonstrates Latinx youth active role in the co-creation of a humanizing pedagogy of knowledge. Through interviews Latinx youth identify and describe three key structural components of a humanizing pedagogy of knowledge. These structural components include a circle, small and large group dialogue, and Latinx youth facing each other. The first format in which the pedagogy was delivered highlights students sitting in a circle engaged in small and large groups discussions. This radical reconstructing of teaching and learning (Giroux, 1988) challenges the dominate banking education approach (Freire, 1970) and centers Latinx youth as both the teacher and learner. The second format illustrates how a humanizing pedagogy of knowledge can be applied through theater or drama. This format centers students background knowledge, culture, and life experiences and "promotes respect, trusting relations between teachers and students" (Macedo and Bartolome, 1999, p. 112). This format was used to support Latinx youth in their efforts to construct a creative expression about their schooling experiences they performed at a professional conference. The finale format demonstrates the implementation of a humanizing pedagogy of knowledge during a weekend retreat. This format centers problem-posing education and coinvestigation between teacher and students about education issues and Latinx youth history of activism. This format relied on the use of historical knowledge, dialogue, and creative expressions to encourage Latinx youth to understanding themselves as subjects of history and to accept that conditions of injustice can be transformed by humans.

Findings

Humanizing Pedagogy of Knowledge: The Circle

The pedagogy was often implemented with adult staff, youth, and guests sitting in chairs in the shape of a circle facing each other. The circle represented a sacred space where all

participants are viewed as equal and what is shared in the circle stays in the circle. Maya, a member of Movimiento La Libertad for three years and a youth leader described this feature of the pedagogy as "a lot of what we did was in circles. From what we know from the beginning of circles is that it keeps everyone unified and creates a safe space for people." Occasionally the circle included a smooth light brown "talking stick" with bright colors. The person holding the "talking stick" would speak and others would listen. As Maya described, "if no one wants to share something then they won't share anything."

Sitting in a circle creates a space where nobody's back is facing another person and eye contact is nearly inevitable. Olivia explained that sitting in a circle where everyone can see each other "is nothing like sitting in rows like we do in school. And we do not want the program to feel like school because if it does, kids are out of there!" Cynthia was one youth who expressed love for the circle and described how the structure supports large group dialogue. According to Cynthia, "in the circle everyone is facing everybody and no one had their back towards each other. That definitely gets people to start discussing things." She continued to explain that the circle is like a ping-pong machine:

> "First one of the adult staff or someone in the circle gives us an issue or topic to discuss and it starts off from there. There are conversations going on here, and over here, and there and soon it turns into a whole group conversation with everybody sharing."

Cynthia conveyed how awesome it is when the whole group is talking. I asked Cynthia what factors contribute to whole group dialogue. She claimed it is due to the high level of comfort among members and adult staff which "often takes a lot for us [youth] to get comfortable with each other. But we are always learning about each other and meeting new people." I observed the youth learn from each other throughout my time as a participant observer. They learned about

each other because topics covered in the program were directly related to topics many of them directly experience and/or can relate to. As stated by Maya:

> "Yeah, I think that is a lot of it. Everyone here has something similar, we can all connect to something. And when we find something we can connect to, that makes us all closer. Knowing that we all share similar things and experiences...this makes us all more comfortable to talk and be engaged."

The large group circle was regularly reduced to small group circles. Small group discussions are different from the classroom lecture style many youth encounter in school. Small group circles create a space where youth are more comfortable sharing their ideas. For some youth, small circles are more conducive to learning. Youth uncomfortable talking in large groups share their ideas and ask more questions in small groups. Maya and Lorenzo described the benefits of having small groups circles. They argued small group circles provide a space where people learn from each other through sharing ideas and thoughts about a topic. According to Lorenzo, "you can learn by yourself, but in a group, you learn better. You can learn from different individuals and more from each other." He continued to describe how group circles are opposite of what he experienced in school. Lorenzo described how the economics teacher his senior year, "used a lot of lecture-based learning and worksheets. I didn't learn anything. All the lectures and computer-based learning just gave me headache." Lorenzo described that in circles "we all learned from each other. If we didn't have an answer to a question we would just all connect with each other." Maya reiterated the benefits of a pedagogy using small and large group circles. "In small and large group discussions...a lot of the pedagogy was about trying to engage everyone...letting people know that they can speak and ask questions." According to Maya, this style of pedagogy implemented in small and large groups circle "makes it not so boring and not

like a lecture in a classroom. There is a lot of like trying to get them [youth] engaged and trying to speak. And youth just sharing what they think. I think that is why people have come back a lot."

Three key structural components of a humanizing pedagogy of knowledge are outlined in the data above; circle, small and large group dialogue, and youth facing each other. The circle is a space where all Latinx youth are facing each other and knowledge is shared and advanced from and with each other through dialogue of lived experiences. Everyone is situated facing each other in the circle making eye contact nearly inevitable. This supports the creation of a sacred space where Latinx youth develop a level of comfort. This level of comfort is supported through Latinx youth learning about each other and their similarities. The large and small group circle counters the lecture style many Latinx youth encounter in public schools. The small and large circle does not silence Latinx youth or make them feel like they are not learning. In small and large group circles Latinx youth feel like their voice and ideas are important and empowers them to ask questions and share what they think. I observed these three structural components support the implementation of a humanizing pedagogy of knowledge on several occasions during my time with the youth.

Humanizing Pedagogy of Knowledge: Latinx Youth as Teacher and Learner

During my study, I implemented the pedagogy and observed adult staff and youth use the pedagogy. One observation of youth implementing the pedagogy took place during the spring of 2018. Movimiento La Libertad youth leaders Maya, Elena, and Jackie combined structural components and principles of the humanizing pedagogy of knowledge to prepare youth for a meeting with pre-service teachers enrolled in a social justice education course at Midwest State University. The facilitation started with youth leaders asking youth to sit in a large circle. While

the youth were forming a circle, youth leaders rolled a moveable chalk board to the front of the circle. With youth organized in a circle and the chalkboard positioned, Jackie explained the importance of meeting with the pre-service teachers and told the youth:

> "Talk to the person sitting next to you about what a you want a social justice classroom to look like. What would you want to see in a social justice classroom? Talk for 10 minutes with the person sitting next to you. After that we will come back to the large group and share."

While the youth engaged in a dialogue, I walked around the circle to observe the conversations. Some youth discussed the meaning of social justice and others focused more on what they want a social justice classroom to look like. As I walked around the circle, I encouraged the small groups to "think about what a social justice classroom would feel like, sound like, and look like." After ten minutes of small group discussions Jackie explained to the group "now we are going to go around the circle and have the pair, whoever you talked to, share what you thought a social justice classroom should look like." After a few minutes of silence, Elena says, "ok, now we will just start going around the circle." Maya supported Elena and explained to the youth, "everyone will have a chance to say something. Even if it just a word."

As the youth prepared to share to the group, Maya grabbed a piece of chalk and prepared to write on the chalkboard. The first group to share suggested a social justice classroom "should have like posters of people like Cesar Chavez." There were a few head nodes indicating agreement with the suggestion. A few groups shared their ideas at the same time and proposed a classroom "where there are like small groups and people are working together. Like what we do here." Other youth stated that their social justice classroom would include traditions, music, and news from a range of cultures." I asked the youth, "how could teachers implemented this in their

social justice classroom?" Some offered suggestions for teachers, which included a social justice focus in different units, through guest speakers, and through their teaching style. Gina's group stated, "there could be history books. History books different than the ones we use now. They could have different perspectives." Gabriel's group discussed how they want a social justice classroom that is open to learning about more than one race and different cultures. He continues, "this will give us more insight into different racial groups and how they see society and how they see us [Latinx] in society...there should also be conversations about gender, social class, and ethnicity." One youth made the comment that, "yeah, this will make people more open minded and comfortable around other race groups and cultures." The chalkboard is now filled with items the youth think should be included in a social justice classroom. One group mentioned a social justice classroom would be a space where students can "speaker their mind and others will listen." At this point, each group in the large circle shared what they would like to see in a social justice classroom. Elena stated, "ok, now it is open for anybody who would like to add to the list." A few students suggested inspiring quotes in languages other than English and respect by all people.

As the youth leaders reviewed the items listed on the board and the youth sitting in the circle engaged in side conversations, I shared some insight with the youth I gathered over the past two years teaching a social justice education course in the School of Education at Midwest State University:

> "According to an internal report conducted in 2017, Midwest State University student population is comprised of 13 percent of students of color. In the School of Education, students of color make up 1 percent of all students. One percent, that is all. Which suggest 99 percent of students in the school of education pre-service teachers program are

White. These students will be high school teachers real soon, some may be in your high school (Amey, Scharmann, and Smith, 2017)."

I explained to the youth that in my course many pre-service teachers share their views on how to challenge social injustice and oppression (racism, sexism, classism, etc.). The most common solutions include treating people equally, being nice, and the belief that we should view all people as humans and not label people by identities or into social groups. As I was sharing the data looks of confusion appeared on the face of some youth while others chuckled.

Mary: "some students can't stand to have labels placed on them. They don't like to have labels put on them at all."

Carlos: "I agree there are some students, but I don't know about y'all but I like to be able to identify who I am."

Maya: "because then who are you if you can't identify who you are?"

Carlos: "and this is what the comment of viewing everybody as human suggest."

Jackie: "they can say that because, they have never, they are privileged. So, if they want us to be human, then they need to understand everything that we have gone through as people of color."

Carlos: "understand people of color who are women, working class, and undocumented."

The activity ended with Jackie asking all youth to "take a few minutes to think about anything else you want in a social justice classroom or your teacher to know about you on the first day of school." Jackie explained to the group, "ok, you can take one minutes to talk with

your partners and you all have to share this time, because I know you all have things that you would like to say." I turn to Sophia, a sophomore, sitting next to me.

Carlos: "What do you want your teacher to know on the first day of school?"

Sophia: (hesitates and appears a little startled, but quickly replies,): "to understand that there are multiple stories."

Carlos: "great! And we want teachers to validate the multiple stories and recognize that multiple stories need to be shared and recognized."

Sophia: (in a low voice): "what do you think?"

Carlos: "I want a teacher to not dismiss me based on what I look like or who I am. I want them to look at me as a Latino from a working-class family with a lot of potential."

From this point the youth leaders begin to read off items listed on the chalkboard, discuss a few of them, and finally take a seat in the circle with the rest of the youth. I transitioned into the facilitator role for the finale part of the activity. This includes writing an I Am an Activist Poem.

I explained to the youth that each one of them would write an I Am an Activist poem and share it with the Midwest State University per-service students. Each youth was given a sheet of colored paper and maker. I asked them to take a few minutes to reflect on their activism in the program. I encouraged them to think about the social protest they have participated in, how they are treated in their school by teachers, administrators, other staff, and how the current sociopolitical climate impacts their socioemotional well-being. After a few minutes, I read each line out loud and wait for youth to write their response in the corresponding line. For example, the first line of the poem reads; I am (list five identities or special characteristics) ..." Below is a composite poem that includes the voices of ten youth.

I Am an Activist Poem

I am Mexican, bisexual, a Dreamer, activist, and smart.

I wonder why they label me as a convict, what is freedom, why history only shows one side of the story, and I wonder why they don't like us.

I hear people telling me to go back, my classmate saying teachers don't do a good job teaching, pain in immigrant voices and those families being separated, and I hear hatred from our president.

I see gender inequality, injustice by the government, people fighting for freedom in the land of the free, and I see teachers who don't look like me.

I worry about how my legal status will affect my future, I will lose my family, and worry about when they tell us to go back home and follow through.

I cry at the presence of I.C.E., when I think that my family will be gone one day, and I cry that the education system has not improved.

I understand the public education system only shows the white version of history, people view us as illegal aliens, and I understand our battles will take time.

I try to unit people, stand up for my community, make my voice heard, and I try to make the world a better place.

I hope the education system changes, that this country becomes more welcoming to all people, I hope that the next generation has better opportunities and chances than me.

I Am An Activist!

During the next meeting at Movimiento La Libertad I had a few side conversations with youth to reflect on their meeting at Midwest State University. While the youth engaged in program activities Olivia, Elena, Maria and I engaged in the following discussion.

Carlos: "how do y'all think the meeting with at Midwest State University?"

Olivia: "I think we did a good. This was the best meeting we had."

Elena: "They listened to what we had to say. They said we had good ideas, some of them did."

Carlos: "I think y'all were really great. What was it like reading your poems?

Maria: "I felt scared, but I also felt strong because although I didn't know them, I loved having a voice and being able to be heard. I knew there was going to be disagreements and criticism but I was still proud of having a voice and being a Latina. I mostly wanted to share my poem with them because I want them to see what us Latinos feel, from white privilege to racism to way back in history about all of us that are not white."

The first format highlights Latinx youth co-creation and implementation of a humanizing pedagogy of knowledge. It demonstrates the significance of the pedagogy's structural components and implementing the pedagogy with students sitting in a circle engaged in small and large groups discussions. This radical reconstructing of teaching and learning (Giroux, 1988) centers Latinx youth as both the teacher and learner. Latinx youth's ideas of what a social justice classroom should look, sound, and feel like derive from their lived experiences. Youth did not read or review a scholarly article or textbook that described a social justice classroom. Their knowledge of a social justice classroom derives from their experiences in Movimiento La Libertad and the structural components and principles of a humanizing pedagogy of knowledge.

Dialogue served as the foundation for activity. Each student shared their ideas and learned what their peers believed should be in a social justice classroom. Praxis supported Latinx youth construction of a creative expression (i.e. I Am an Activist Poem). The Latinx youth's I Am an Activist poem derives from their reflection of their participation in social protest, treatment they receive in school, and the sociopolitical climate. Latinx youth meeting with a predominately White group of pre-service teachers demonstrates their commitment to social justice. Their poems challenge pre-service teacher's ideas of addressing social injustice through being nice and viewing all people as humans. Latinx youth demand future teachers to include their history in the classroom, to recognize their multiple intersecting identities, make changes to improve the education system, and advocate for equity for all students.

Humanizing Pedagogy of Knowledge: Theater or Drama

During a meeting in January of 2017 the director of Movimiento La Libertad shared information with the group about the Midwest State University sponsored Latinx Education Initiative Conference. She explained the importance of the conference and that the conference is a space to share experiences with educational professional from across the state. As youth engaged in side conversations about the conference the director, adult staff, and I gathered to brain storm ideas and to decide who should take the lead on working with the youth on this project. I agreed to take the lead. The director explained to the group that I would lead this project and that we had about one month to prepare. A few youth volunteered to be in charge of creating a plan for the conference. We meet briefly to discuss initial ideas and agreed to meet the next week to begin to work on the presentation.

Four youth attended the first meeting. We met in a classroom while other youth participated in program activities to prepare for an upcoming community protest. As the youth

organized chairs into a circle I opened the meeting by thanking them for volunteering to take a leadership role in the activity. I explained to the group:

> "This is totally up to y'all. I will support your decisions and whatever y'all want to present, share, or create related to your experiences in education. How about y'all take a few minutes to think about experiences in your schools and to brain storm some ideas with the person next to you."

The silence in the room quickly erupted into dialogue between youth sitting next to each other and across the table. While youth engaged in dialogue, I noted who was sitting in the circle. Much of the activities and dialogues in Movimiento La Libertad centered race. I challenged myself to look beyond race. I began to identify other identities in the circle. Sitting in a circle were all Latina youth. In a reflection memo I noted, "this was the first time working with the youth that I focused on intersectionality and the issues that Latina youth face in the education system based on their gender and race." As the dialogue between the Latina youth began to end, I asked if they would like to go around the circle and share experiences or ideas they discussed. They all agreed, and Jessica, a sophomore, quickly began to share with the group, "so, there was this teacher in our old school and we were in a heritage class and it was all Latinos...when we go to her class she is always racist towards us and yelling at us." Jessica also described that in her history class the teacher was "always talking positively about Trump." The room was silent as Jessica shared her experiences. Many of the Latina youth were focused on Jessica and expressed body images and facial expressions often associated with frustration. One Latina asked Jessica if the name of the teacher was Mrs. Smith. Jessica confirmed. The Latina validated Jessica's experiences by sharing that she also experienced this same behavior by the teacher.

After Jessica finished sharing her experiences, I explained to the group that "we have to remember that while we are sharing and listening to your experiences, somehow we need to create something to present at the conference." My comment was followed immediately by Cynthia and supported by Jackie,

> Cynthia: "we should just make a play that puts in a little bit of everything in it."
>
> Jackie: "yeah, we should make a play about everybody's experiences and mix it up. And make up our own story with different experiences."

A few Latina youth agreed to take notes of important elements of experiences shared by the group. We continued to go around the circle sharing experiences. Cynthia went next and described that she had teachers who clearly demonstrated their support for Trump and their political views:

> "I had this one teacher, I really like him, but nobody really expected this from him, but he was a Trump supporter. He supported and voted for him. He started praising him in class and telling us that he thinks he has good ideas. He also asked us, what is racism anyways!"

It was now my turn to share an experience. Instead of sharing an experience I encouraged the group to think about and share experiences that include identities beyond race and racism:

> "I am going to say something to y'all. Racism is important. But there are also other issues that go on such as boys being treated differently than girls, it's called sexism. There are other issues such as classism where people are treated differently and opportunities are determined by their lower class, middle class, or upper class position. People in these social class groups develop ideas about

others and people are treated differently based on their race, ethnicity, and social class."

I end my talk with explaining that "racism goes on and it is real. When y'all share stories and experiences try to think about experiences you have encountered that are directly connected to your gender and ethnicity. Experiences you encountered because you are a Latina." From this point, Latina youth begin to engage in an intersectional analysis of their experiences.

Maria was the first to share two experiences using an intersectional approach. Her experiences are examples of interactions she has witnessed and experienced between school teachers and Latinas. Maria is a little hesitant to share, "I have nothing to share [a few seconds of silence pass before she continues] ... I have seen it. Sometimes a lot of Latina girls get judged like, oh you are not going to graduate." She then begins to share a story that involves the same teacher in the story told by Jackie. Maria continued to describe an experience she encountered while watching a video about reproductive health in Mrs. Smith's health class.

Maria: "In Mrs. Smith's class she would always tell us, oh you guys should know this because we can see you guys not graduating and becoming like other Latinas, like coming out all pregnant and everything."

Carlos: "this is a teacher saying this to you?"

Maria: "yes"

Jackie: "yeah, she is an old White teacher."

Maria: "she would show us videos about pregnancy and birth and she would be like, oh yeah y'all need to learn this."

Carlos: "what grade where you in when this happen?"

Maria: "I was in 7th grade"

The group erupted with comments of frustration saying that is wrong for the teacher to say that. Maria reiterated her point one last time: "she would be like that. Like she would be like hinting it saying to us, you guys need to learn this because this will help you in your future because you will not graduate." Maria's second experience involves a male teacher describing his age when he had his first child. Maria explained:

> "Mr. Johnson was talking about how he shared with the class that he is thirty something years old and he was like I just barely had my first kid. And you guys from different cultures be having kids at 15 and 16 at such an early age. And you guys usually have a big family with like six kids or something. So, I asked him, what are you trying to say that I am going to have kids at 15?"

At this point the classroom door opened. It was the director of the program informing us that we have about 20 minutes left of program. The Latina youth begin to review notes gathered from the stories shared and transition from sharing experiences to brainstorming ideas of how to implement the skit at the conference. After a few minutes discussing a plan they agree to share emails addresses and to complete a task before our next meeting.

While the group was cleaning up, Maria, Cynthia, and Jackie engaged in a conversation about intersectionality and sexism. They go back and forth with ideas about how to include sexism and racism into the skit. They final agree on one example similar to one shared in the group.

> Cynthia: "In the skit we can use like rumors about pregnancy. Like there can be a rumor about a boy getting a Latina girl pregnant. And most teachers and students will believe it because she is Latina."

Maria: “but I kind of feel like that is the same or just talking about racism.”

Carlos: “do you think the teacher would believe this rumor if the girl is described as a white upper class student? So, now we are talking about race, gender, and social class. We are now talking about intersectionality.”

Maria: “oh I get it. It is like when some White people go and ask for help they get it immediately. But when Latinos ask for help, they also ask us, oh do you have papers [citizenship status], do you have this, or that, and other questions.”

Carlos: “so now you are talking about the intersection of sexism, racism, and citizenship status.”

Maria: “even though we have papers and whatever, many people may think we don’t just because we are Latino.”

The Latina youth exit the classroom and join the rest of the group in a circle. I stay back in the classroom cleaning and rearranging the chairs and tables. Before heading out to join the group I make the following observation:

“That was a very interesting conversation between the group of Latinas...This was my first time looking beyond just race. I challenged myself to view the youth from an intersectional approach, both race and gender. I kind of felt like it was the first time for the Latina youth to have a space to talk about their experiences in school from a Latina lens and really capture what they deal with in school. That experience was very powerful for me, to be in a space where young Latina women can share their education experiences. I think this space was good for them and me. I was able to learn more about Latina women and what they go through and they had a space to share with other Latina

youth and what they go through not only based on race, but as Latina youth. This was a great experience for me to learn about how race and gender intersect."

Our second meeting to prepare for the conference took place a week after our first meeting. The Latina youth spent the entire meeting creating roles which included teachers, students, White students, Latina students, school hallway monitors, and Latinx students. The skit essentially demonstrated real life experiences of discrimination and racism the youth experience in school by teachers, staff, and administrators. Rehearsals were directed by the Latina youth and they assigned Movimiento La Liberated youth into roles and practiced the skit for about two weeks during program time. There were changes made to the script with some roles removed and others added. One major decision made during rehearsal was too involve the audience at the conference. The youth decided they would perform the play one time and the second time ask for volunteers to fill in the role of teacher, hall monitor, and principle. This decision played out great the day of the conference.

The conference was on a Thursday and the youth were scheduled to present in the afternoon. Some youth attended the morning session of the conference while others arrived directly afterschool. The youth were assigned to present in a college size classroom. The classroom was immediately filled. There was standing room only. In attendance were state and national level decision-makers, public school administrators, community college presidents, educational non-profit organization executives, school teachers, school principals, and counselors. The youth did an exceptional job performing their skit. They performed their roles with confidence and demonstrated an ability to highlight their experiences of discrimination and racism in schools. The audience willingly participated in the second performance and gave the students a strong round of applause. At this point, Lorenzo informed the audience that, "we will

now engage in an open dialogue where you can ask us questions and we can ask you questions." Audience questions ranged from what systems or support services are offered in schools to address these issues, to what is one thing you would like to say to your teacher. Each youth shared their name, future career goals, and one thing they would want their teacher to know. A few youth shared a wish that their teacher would change up their teaching style, that the youth are trying their best in school, and to not underestimate their potential to achieve academically. Members of the audience validated their experiences, praised them for their courage, and encouraged them to continue to advocate for social justice and education.

The observation below was conducted about one hour after the youth presented their play at the conference:

> "The Latinx youth were amazing today! The Latinx youth presented two skits today that were experiences of Latina youth in the group. These skits demonstrated how the Latina youth in La Libertad are treated, particularly in the hallways and classrooms. They demonstrated to the audience how unfairly they are treated...They invited the audience to participate in the second skit and play the roles. However, the youth made a few changes to the skit. In the second skit, they asked the audience members to demonstrate how they would treat the Latinx students fairly...The youth than opened the floor up for questions between them and the audience. Many of the Latina youth, who often do not speak out much during program, shared with the audience their career goals and how they want teachers to treat them in school. I think these types of interactions can challenge or perhaps change some of the deficit views some school teachers, administrators, and staff have of Latinx youth. It was great to witness the Latinx youth present their experiences in front of community leaders, school principals, community college

presidents, and community organization executives. They really worked together and they should be proud of each other. It was nice to see some Latina youth speak up who typically don't."

This second format illustrates how a humanizing pedagogy of knowledge can be applied through theater or drama. Their performance mirrors Augusto Boal's (2000) work which includes spectators who become active subjects in the theater rather than passive observers. Positioning spectators as active participants gives them the opportunity to rehearse active resistance to oppression. Using theater or drama centers students background knowledge, culture, and lived experiences and... "promotes respect, trusting relations between teachers and students, and academic rigor" (Macedo and Bartolome, 1999, p. 112). This format was used to support Latina youth in their efforts to construct a creative expression about their schooling experiences. Supporting Latina youth in the construction and implementation of a creative expression about their lived experiences demonstrates the essence of a humanizing pedagogy of knowledge. Praxis was key at the first meeting. Latina youth spent time reflecting on their experiences in schools. Latina youth experiences and knowledge of an unjust education system surfaced from this process. Intersectionally was introduced to the Latina youth to support and encourage them to identify experiences that go beyond racism. This resulted in Latina youth sharing lived experiences of the intersection of racism and sexism they encounter in school through storytelling, narratives, and scenarios (i.e. experiential knowledge). The Latina youth lived experiences highlight the power and privilege embedded in school policies and practices that work to restrict their academic success and dehumanize Latinx culture. The Latina youth construction of a creative expression (i.e. skit) to inform others of their lived experiences demonstrates Latinx youth commitment to transform oppressive social conditions. This creative

expression of Latinx youth lived experiences challenged the dominate ideology that the education system and school staff are objective, color-blind, race neutral, and offer equal opportunities. In addition, the voices of Latinx that are often silenced were heard by people in positions to make changes in the education system.

Humanizing Pedagogy of Knowledge: Weekend Retreat

In early April 2017 a group of 25 youth leaders and adult staff participated in a weekend retreat located on the shores of a lake in the central part of the state. There were two cabins and a community room. The goal of the retreat was to develop youth leadership skills and their awareness of social movements. The retreat included indigenous rituals, nature walks, reflection and leadership activities, poetry writing, food, and games. On the last night of the retreat youth and staff gathered in the community room to watch a film produced by Edward James Olmos titled *Walkout*. The HBO production is based on the 1968 protest by thousands of Mexican American students from five East Los Angeles High Schools. The movie shows how Mexican American students organized a walkout to protest anti-immigration legislation, racial injustice, discrimination in the school system, and lack of equal opportunities. While the youth were entering the community room, Juan, an adult staff, begin to explain activities youth would participate in while the movie was showing. He described two groups; question group and an art group. The youth were sorted into the two groups and organized themselves near their group members. The group responsible for developing questions were located on the floor and couch. They were asked to develop questions about scenes in the movie that need further clarification or generated some emotion. Whenever they had a question they could stop the movie and pose it to the large group. The youth part of the art group organized themselves around the dining room table. On the table were two large pieces of white butcher paper, colored pencils, and markers.

The youth were advised to use art to express their feelings, emotions, thoughts, and ideas related to the movie. Juan described to the youth that each group would get a chance to participate in both the question and art component of the activity. The youth settled into their position to view the movie on the large projector screen hanging over the fire place. Before the start of the movie, adult staff engaged in dialogue with the youth about educational matters in the state and across the country. The dialogue started with Juan sharing national level high school graduation data with the youth.

> Juan: "nationally, about 56 or 57 percent of Latinos graduate from high school. Whereas your White counterparts graduate at 89 or 90 percent."
>
> Alvina: "here in [name of state] the rate is higher for the White counterparts. In Johnson Town, the graduate rate of White students is 96 percent."
>
> Margarita: "yeah, in Denver Meadows the high school graduation rate of White students is like 93 percent. Latino males, have the highest dropout rates of any race and ethnicity in [name of state] and across the nation."

Sitting next to me were two Latino youth. One said, in a low voice, "oh man" and I observe the other youth slowly lower his head in what appeared to be disappointment. The conversation continued.

> Alvina: "Latina females have a high propensity to have their education interrupted."
>
> Margarita: "why do you think that is and whey would their education be interrupted?"
>
> Gilbert: "because girls have to help out around the house and with family."
>
> Christina: "that is how it is."

Juan rejoins the dialogue by introducing the group to national level college data.

Juan: "so for national studies, statistics for Latinos going to college is 35 percent. So, 35 percent of Latinos who graduated from high school and who are eligible to go to college, 65 percent of them are not going."

Margarita: "what is the college completion rate of Latinos?" (After a few minutes of silence)

Juan: "15 percent complete a four-year college degree."

Lorenzo: "only 15 percent?"

Juan: "yeah."

At this point I join the conversation.

Carlos: "what factors contribute to low graduation rates and low percentage of Latino students in graduate school?"

Gilbert: "because we have families and some have kids to take care of. We have to work."

Lorenzo: "it's because of the school system. The counselors don't meet with us and give us information about scholarships."

Margarita: "how many of you have meet with your school counselor and feel like they are looking out for you?"

Two youth raise their hands and the room erupted with comments such as, "I don't even know my counselor. I have not talked to her since like the beginning of the school year." Another youth replied, "I don't even talk to my counselor." This was followed by a question from Olivia, "do you all even have a school counselor who cares?" Many youth stated that they do not have a counselor who cares and that school counselors are never there when they try to go see them. The conversation ends and just as Juan prepares to push the play button to start the move, he

says, “think about how you feel while watching the movie and what connections you can make related to your school experiences.”

While the movie played on the projector the art group created poems, drawings, and wrote short passages. One drawing was of a Latina with a zipper on her lips with the word “Spanish” coming out of her mouth as the zipper is being closed. Another drawing shows two hands connected by their pinky figures with the words below the drawing: “United, Stand Together.” Some wrote “Chicano means Power” and “Viva La Raza” on the poster board. The youth in the question group took notes and developed questions. One question raised by the youth focused on the role of the leading Latina and her relationship with her father related to education. A Latina youth asked the group, “what do y’all think about the way her dad reacts and he treats her about going to school and college?” This question created initial responses from Isabella and Gilbert. Isabelle replied, “I think he doubts her and her ability to go to college. “He is probably scared,” said Gilbert who was quickly interrupted by Christina who said, “that she is going to get pregnant and end up like him.” Lorenzo joined the dialogue and suggested, “the father is scared to lose his little daughter.” Margarita asked the group why would the father feel this way. Gilbert replied, “probable because he dropped out of school.” Another youth stated, “change will happen when she goes to college, and her dad may not like that.” At this point, Margarita began to explain that when some students go to college they develop ideas and practices that conflict with their parents. The youth then shared stories about their parent’s views of college and their parenting styles. During this conversation, Juan asked a question about a poem recited in the movie. This shifted the focus of the dialogue to identity.

In the movie, the main character recites a famous epic poem that was important to the Chicano movement in the 1960s. The poem titled *I Am Joaquin* was created by Rodolfo “Corky”

Gonzales. It speaks to the struggles that Chicano's have faced in trying to achieve economic justice and equal rights and find an identity in society. Juan asked the youth to think back to the part in the movie where "the teacher is at the camp and reciting this poem, I Am Joaquin. So, from just a little bit of the poem, who do you think Joaquin is?"

> Lorenzo: "it is a poem about who he is. Like, he wants everybody to know what it means to be Chicano."
>
> Juan: "I think Joaquin is you, it is us, it is me. Someone who becomes aware of his or her history. They become aware of where he or she comes from and the great people we come from. So, for us we become conscious and aware of our history and culture."

Juan continued to describe the significance of the poem for the movement and suggested that each one of the youth read the poem. At this point the groups rotated and prepared to watch the rest of the movie.

The final scene of the movie shows a mass of people standing at the bottom stairs of a courthouse in Los Angeles chanting "thank you Sal, thank you Sal." This scene unmasks the infiltration of the Chicano movement by local, state, and federal agencies. The movie ends showing real footage of the 1960s walkout and commentary by those who organized it. There were more side comments and emotional reactions from the youth during this scene than any other point in the movie. There were reactions from the youth as soon as the character who supported the youth in organizing the walkout reveals he was an undercover agent. Some youth shouted remarks at the screen such as traitor, liar, and that they should have never trusted him. When the main character explains to the undercover agent that organizing the walkout was worth the trouble, the youth began to celebrate with snapping their fingers, clapping their hands, and

saying “yeah, it was worth it.” The last person to share comments is Sal Castro and he ends with saying, “the students on that day walked out of school with their heads held high, with dignity. It was beautiful to be a Chicano.” As Castro ends his comments, the room erupted with youth clapping their hands together and sharing comments of empowerment. As the youth began to stretch their arms, legs, and stand up from their seats on the couch, floor, and table, Juan asked the group, “so what do you think?” Gilbert quickly stated, “I want to read a poem I been working on. It is not finished, but I want to read what I have.” The youth gathered around Gilbert as he pulled out his phone to review his poem before he started. The youth waited a few minutes and Gilbert started:

> Dear brown skin, I didn’t know better.
>
> That the brown skin ruled this country before the White did.
>
> I am sorry that I didn’t even know that my ancestors skin was engraved in this land way before anybody else’s...that is all I have so far.”

There were no comments, but the room filled with the sound of hands clapping. At this point, Juan asked the youth,

> Juan: “what did she mean at the end there, she said that the schools will not change, and if you go to East LA the schools are the same. But, she said that we have changed. How have they changed? what did she mean?”
>
> Gilbert: “they became leaders and role models.”
>
> Christina: “they were not going to laydown anymore. They were going to stand up for what they wanted.”

The room erupted with chants of “yeah” and “that’s right.”

> Juan: "that is a lesson they learned and will take with them for the rest of their lives. That is why they enrolled into college. The education system doesn't want Latinos to go to college. So, they went against that expectation and enrolled in college."

The youth joined together in celebration as they walked out of the community room to meet around the bonfire for stories and poetry.

After the bonfire the youth went to their assigned cabins for the night. As the youth were sharing stories about school, life, and family members I was overwhelmed with emotions and decided to go out for a walk to audio record the following observation:

> "Tonight, was a very powerful and enlightening experience for the youth and myself. Man, the youth were cheering, upset, sad, and just really engaged with this movie about a part of history that is their history. And to see them connected to the movie and the message it was great. It was moving for them it was empowering. It was introducing them to something that they are just not aware of. And it is significant part of our history and the history of the U.S., and they are not aware of it. To see a group of young Latinx high school students come together to watch a movie about people who look like them and part of their history was moving. Being introduced to these events is going to allow them to become aware that the struggle has been going on...and that they are part of the movement. They are organizing and taking part in political action. Many of the youth commented that the movie makes them want to continue to do great things and believe in themselves...their understanding and awareness of historical injustice is rising."

This finale format demonstrates the implementation of a humanizing pedagogy of knowledge during a weekend retreat. This format centered a problem-posing education and coinvestigation between teacher and students about education issues and Latinx youth history of

activism. This format relied on the use of historical knowledge, dialogue, and creative expressions to encourage Latinx youth to understanding themselves as subjects of history and to accept that conditions of injustice can be transformed by humans. Historical knowledge was represented through media and supported Latinx youth ability to understanding themselves as subjects of history. Watching a movie about the 1960s Chicano youth movement supported Latinx youth's ability to understand that conditions of injustice, while historically produced by humans, can also be transformed by humans. The use of historic media was combined with a heavy exchange of dialogue. Dialogue served as a strategy to support a problem-posing approach related to academic success and to explore the impact watching a historic movie has on Latinx youth. The dialogue between and with Latinx youth and adult staff established a relationship that allowed both to learn from and with each other. The creative expression in this example offered Latinx youth an opportunity to express their feelings, ideas, and thoughts about Latinx youth and social movements. The introduction of historical knowledge through media combined with the creative expression is a process that increases Latinx youth historical knowledge and empowers them to discover their own agency and recreate a more social just world.

Conclusion

In this chapter I offer three clear examples of how humanizing pedagogy principles and practices were adapted to the unique context of a Latinx community youth-based organization to support Latinx youth struggles to transform social injustice. More important, my research showed the active role of Latinx youth in the co-creation and implementation of a humanizing pedagogy. The humanizing pedagogy of knowledge observed in this study was guided by ideas and principles embedded in humanizing pedagogy and supported by three structural components. These structural components create a space where all Latinx youth face each other and share

knowledge with each other through dialogue of lived experiences. This supports the creation of a sacred space where Latinx youth develop a level of comfort with each other. The large and small group circle counters the lecture style many Latinx youth encounter in public schools. In small and large group circles Latinx youth feel like their voice and ideas are important and empowers them to ask questions and share what they think and know. Creative expressions derived from the pedagogy and supports youth development and their efforts to challenge oppression and change the social world.

A humanizing pedagogy of knowledge centers Latinx youth multidimensional identities and their knowledge. Latinx youth knowledge of social justice education, education injustice, immigration issues, and the intersection of racism and sexism is formed through lived experiences. Their historical knowledge is developed through relevant historical media. Historical knowledge supports Latinx youth ability to understand themselves as subjects of history and to accept that conditions of injustice can also be transformed by Latinx youth. Latinx youth reveal their knowledge and challenge dominant ideology through storytelling, narratives, scenarios, and creative expressions. A humanizing pedagogy of knowledge is grounded in dialogue using problem posing questions between adult staff and Latinx youth where they both learn with and from each other. As a form of praxis, a humanizing pedagogy of knowledge supports Latinx youth ability to develop a deep awareness of social realities that shape their lives and empower them to engage in action to transform forms of oppression.

In the next chapter I build off these arguments by presenting data that demonstrates participating in social movements is empowering and a trauma inducing experience for some Latinx youth. Participating in social movements is a tension between political activism and Latinx youth bienestar (wellbeing). One option to move towards a balance between Latinx youth

political activism and their bienestar is through healing practices. I offer principles and practices for a humanizing pedagogy of knowledge with healing practices. I argue for social movement researchers to conceptualize social movements as both empowering and trauma inducing events for Latinx youth. This perspective can be used to examine the effect participating in social movements has on the "whole body" of those who participate in them. Specifically, social movement researchers should start from the premise that understanding the "whole body" or "brown body" is fundamental in the recovery of narratives and the development of radical projects of transformation, liberation, and healing (Cruz, 2001, Ginwright, 2011).

CHAPTER 4. LATINX YOUTH SOCIAL ACTIVISM

Introduction

Participating in social movements changes the consciousness of those who participate in them. This perspective has dominated the social movement literature for decades, including the Chicano movement literature. For instance, this perspective is presented in research on Chicano high school students in East Los Angeles in 1968 (Garcia and Castro, 2011), on the DREAMers in 2006 (Berta-Avila, Revilla, and Figueroa, 2011;), as well as historical work on Chicano movements in Colorado, South Texas, Southern Arizona, New Mexico, and Chicago (Alaniz and Cornish, 2008; Donato, 1997; Echeverria, 2014; Montejano, 2010; San Miguel, Jr., 2013). The key premise of this perspective is that individual participation in social movements increases awareness of oppression, how one is located in oppressive structures, and of the potential for initiating significant change through collective action (Garcia and Castro, 2011; San Miguel, Jr., 2013).

As social justice youth scholars Ginwright and Cammarota (2002) note in their study of young people protesting police brutality and unjust criminal justice policies, "critical consciousness and social action provide young people with tools to understand and change the underlying causes of social and historical processes that perpetuate the problems they face daily" (p. 88). They describe critical consciousness as an awareness of how institutional, historical, and systemic forces limit and promote the life opportunities for particular groups.

While I agree that participating in social movements changes the consciousness of those who participate in them and equips young people with tools to change underlying causes of social and historical problems, this perspective romanticizes the effect participating in social movements has on participants. I suggest we theorize social movements as both a consciousness

raising event and a trauma inducing event. This encourages social movement researchers to examine the multifaceted effects of participating in social movements. One approach is to examine the effect participating in social movements has on the "whole body." An understanding of the "whole body" or "brown body" is fundamental in the recovery of narratives and the development of radical projects of transformation, liberation, and healing (Cruz, 2001; Ginwright, 2010).

An understanding of the whole body is guided by the premise that "layers of the body" are "so intimately interrelated and interwoven as to occur simultaneously; each depends on, influences, and shapes the other" (Anzaldúa, 1999, p. 87). In this chapter, I develop an understanding of the whole body while participating in social movements by exploring three layers of the whole body: inner, intermediate, and external. The inner body consists of the physical symptoms that participants experience internally (e.g. heart rate and adrenaline rush). For instance, adolescent psychiatrists found that some adolescents experience an increase in heart rate when tasked to give a speech (Steiner, Ryst, Berkowitz, Gschwendt, and Koopman, 2002). Similarly, sociologists of social movements argue that the rush of adrenaline is experienced by participating in social movements (Farrar, 2004).

The intermediate layer focuses on emotions (e.g. fear and anxiety). The intermediate layer of the whole body is where the interrelated and interwoven mind and body is salient. This intermediate layer of the body is dominated by feelings, emotions, and sensory experiences that straddle the body and mind. Psychologists of neuroscience suggest fear is a state of the mind which is constructed by social stimuli and causes conscious experiences and behaviors transferred through the body (Adolphs, 2013). Sociologists of emotions and culture have explored fear as it manifests during participation in social movements (Adolphs, 2013; Eyerman,

2007; Jasper, 2011). Anxiety is both an affect and reactive emotion caused by perceived threats (Eyerman, 2007; Jasper, 1998). Cultural anthropologists suggest anxiety can vary in severity from mild uneasiness to a terrifying panic attacks (Barberena, Jiménez, and Young, 2014). Sociologists of social change argue anxiety has been associated with high-risk participation in social movements (Summers-Effler, 2007).

The final layer is the external body. A deeper understanding of this layer of the body is guided by Anzaldúa theory of spiritual activism. According to Keating (2008), "spiritual activism is spirituality for social change, spirituality that posits a relational worldview and uses this holistic worldview to transforms one's self and one's worlds" (p. 54). Spiritual activism enables us to make meaning out of the apparently meaningless events of our life, especially when we listen to those "small still voices" within us (Anzaldúa, 1983).

In this chapter, my data will be presented in three sections or layers of the body: inner, intermediate, and external. The first section will present data of the body, which is often felt internally by Latinx youth. This is followed by an examination of the intermediate section of the whole body where the interrelated and interwoven mind and body is salient. This intermediate body is dominated by feelings, emotions, and sensory experiences and behaviors that are transferred through the body. The final section will focus on Latinx youth spiritual experiences while actively engaged in social protest speeches. I conclude this chapter by arguing that it is essential for Latinx youth to receive healing practices to address the trauma their "whole body" experiences while participating in social movements.

Latinx Youth "Whole-Body" Experience During Social Activism

Inner Body Experiences: Heart and Adrenaline

Latinx youth participating in social protest experience a range of effects on their inner body. Some Latinx youth in my study described their participation as empowering and exciting, others as scary or stressful, and still others as both exciting and stressful. The emotions and feelings some became aware of while participating in a social protest stimulated an internalized reaction that made them experience what they described as an increased heart rate. A study on adolescent response to stress showed that giving an uninterrupted speech about a stressful life event can increase heart rate (Steiner, Ryst, Berkowitz, Gschwendt, and Koopman, 2002). This finding is also found in my study. Some Latinx youth shared experiences of feeling an increase in heart rate and blood rushing when speaking at immigration rights rallies and to future teachers about social injustice.

The heart is the hardest working muscle in the Latinx youth body. The heart is responsible for pumping blood filled with oxygen and nutrients through the blood vessels to the body tissues (Columbia University Irving Medical Center, 2019). Olivia, a U.S. born 17-year-old senior in high school with undocumented parents and sisters reflected on how her heart "started to beat really fast" during one particular moment of her activism. Olivia and other Latinx youth were asked to attend a meeting with pre-service teachers at Midwest State University. The aim of the meeting was two-fold. First, Latinx youth aimed to inform pre-service teachers about the social injustices Latinx youth experience in school. Second, the information shared by Latinx youth was to be used by pre-services teachers to prevent or challenge their perpetuation of educational injustices. According to Olivia, "when I was asked to talk to teachers and future teachers, someone with authority, my heart started to beat real fast. I tried to talk, but I lost sense

of what I was going to say." This particular moment derives from her past experiences with school teachers. According to Olivia, "it goes back to elementary when I was struggling with both languages. And I noticed that when I tried to engage with the teaches they would always get annoyed with me. Even today, I can't look at a teacher because I feel intimated immediately."

Guadalupe, a 17-year old undocumented Latina, also experienced an increased heart rate. Guadalupe was active in the immigration rights movement and was often asked to speak at large social protests on the lawn of the State Capitol building. She described attending and speaking at social protests as making her feel happy because she feels like she is doing something to address social issues. She described the experience as empowering, but also described that her heart "always beats so hard when I am about to speak in front of a crowd." Guadalupe defined empowering as feeling like she finally has a voice because, as she explains, "sometimes being a minority you feel like your opinions don't matter... finally being able to talk and have people say, can you speak, can you share your ideas...I find that really empowering. As a woman and a minority speaking out to people, I am like finally, my voice is being heard."

Adrenaline, also called epinephrine, is a hormone that triggers the body's flight or fight response. Within a couple of minutes during a stressful situation, adrenaline is quickly released into the blood, sending impulses to organs to create a specific response. Overexposure can be damaging to health (Endocrine Society, 2019). Social movement researchers have found that some participants experience the feeling of an adrenaline rush during social activism (Farrar, 2004). Some Latinx youth in my study described the experience of an adrenaline rush while attending a social protest. Jackie described an experience of an adrenaline rush while participating in her first social protest. She described it as "exciting and like a roller coaster." Other Latinx youth described an experience of adrenaline rush as they gave a speech at a rally.

According to Monica, speaking at a rally "is definitely a rush of adrenaline... because you are speaking in front of a lot of people who may or may not like what you are going to say. It might be a make or break for the rally." Lorenzo not only participated in marches and rallies, he partnered with other community activists to organize a No-Separation of Families rally at the State Capitol. In his address to the crowd, Lorenzo noted:

> "When I heard about the news of DACA being phased away, (quick pause) and I myself a DACA recipient, I was traumatized but also scared because I didn't know what my future would be like. But, I had to step up...So, I called Monica and Joliet (community activist) and told them that we need to have something to tell the community that they are not alone, that we are here together, we are going to stand and fight. We are here to stay, this is our home. No one can tell us to go away. How am I going to go to a home I have never been too? People are trying to separate me from my family and my friends and me from trying to pursue my *education* (emphasized). I want to be the next senator of the United States!"

Lorenzo described this experience as powerful. It made him feel good "to see other people work with me to have my idea happen." Lorenzo described his body feeling an adrenaline rush after speaking at rallies. "After giving a talk I feel the adrenaline rushing. I feel like I want to do it again and again."

Latinx youth social activism and the effect on their internal body is a tension between being politically active and their bienestar, their wellbeing. This internal tension is felt and experienced by the body of Latinx youth. In addition to excitement, an increase in heart rate and adrenaline can also be a symptom of stress, anxiety, and fear (Kitchener and Jorm, 2017). These emotional extremes can result in Latinx youth feeling sick and experiencing severe fatigue.

Intermediate Body (Straddle Mind and Body): Fear and Anxiety

Social activism can have a simultaneous effect on the mind and body of Latinx youth. As active participants in social protest, some Latinx youth experience fear and symptoms of anxiety. These feelings are psychological, emotional, and physical which directly affects the *mind* and *body* of Latinx youth. Fear and anxiety are found to be salient in social movement research and support collective action (Eyerman, 2007; Jasper, 2011). In this study fear for some Latinx youth is rooted in their efforts to communicate their message to participants of a social protest.

Fear is a state of the mind which is constructed by social stimuli and causes conscious experiences and behaviors transferred through the body (Adolphs, 2013). I observed some Latinx youth experience fear as they spoke at immigration rights rallies and marches. I observed fear and the impact it had on Maya while she addressed a large crowd at an immigration rights rally to support DREAMers. On the steps of the State Capitol building Maya fought back tears to give a speech in front of a large crowd. During an interview, Maya described this experience as scary. She explained that she feared protesters at the rally would not understand the message she was trying to convey. In her speech, Maya described her academic dreams and called for young people to be engaged:

> "My parents came here... (a short pause as she turned around to compose herself and wipe tears from her face. The crowd cheered her on with chants of "come on, you can do it." Her peers standing next to her waiting to talk next offered her hugs) ...for better opportunities. I can get a full ride to Midwestern State University with my 4.00 GPA. It is not right how they treat us. We all came here for a better life. We are not here to destroy this country...why would we do bad here when it was already bad where our

families come from...A lot of young people are scared to speak out, but we need that because they are the future of this country. So, young people speak up!"

As Maya handed over the microphone to Elena who was preparing to address the crowd, a voice from the audience shouted; "you make our Raza proud!" Maya looked out to the crowd with a huge smile on her face and the crowd erupted in cheer.

Guadalupe also described a fear of not getting her message across or receiving outright rejection by protestors. She described that she fears going up to talk in front of the public because she feels that "what I am talking about will be rejected. I also fear messing up and I think about what people will think of me when I am talking." Similarly, I also observed Elena speak at several meetings and protests. In an interview, Elena described a sense of fear related to her efforts to transform society. Elena described that when she speaks at a rally or march that she fears that "what I am doing will not change anything." The desire for social validation and acceptance is key for youth development (Connell and Wellborn, 1991; Oberle, Schonert-Reichl, and Thomson, 2010; Parker and Asher, 1993).

Anxiety is both an affect and reactive emotion caused by perceived threats (Eyerman, 2007; Jasper, 1998). Anxiety can vary in severity from mild uneasiness to a terrifying panic attack (Barberena, Jiménez, and Young, 2014; Eyerman, 2007). Anxiety has been associated with high-risk participation in social movements (Summers-Effler, 2007). Undocumented Latinx youth speaking at a large immigration rights rally on the lawn of the State Capitol building exemplifies high-risk participation. Some physical or body experiences found in my study to be associated with anxiety include stuttering, vomiting, fatigue, and the body feeling confused and numb. I observed Lorenzo speak at several rallies during my study and often observed him repeat his words. Lorenzo revealed that his anxiety is high when he speaks and "I just start to repeat my

words, word, after word." In addition to Lorenzo repeating his words, while speaking he also feels his body informing him of the need to vomit and pass-out. Elena's anxiety imposes the same feeling on her body, yet at a different moment of speaking. Elena feels her body informing her about having to vomit and pass-out before speaking at a rally. Elena associated this feeling with her "anxiety kicking in." According to Elena, "I do have anxiety and do have panic disorders."

Another symptom associated with anxiety and fear is the body and mind feeling confused or numb. Elena described her mind and body feeling confused when speaking at social protest. I observed Elena address a large crowed at a pro-immigration rally on Monday, September 11, 2017, six days after President Trump announced the end of DACA. This speech is presented in chapter two. In an interview, Elena reflected on her embodied experiences while speaking at social protest. While speaking at rallies Elena's body senses "a lot of energies going on and different emotions going on, it is like my body is being confused and I just need a break because I don't know what to think." Elena continued, "It is like going numb in a way to everything that is going on outside of the world besides what is going on in there and what you are going to protest and fight for."

Guadalupe also described feeling anxiety while speaking at rallies. She explained that her anxiety makes her feel "light headed or spacing out." This constrains her ability to make eye contact with supporters. According to Guadalupe, "when I am speaking, I kind of focus more on the ideas, than on the faces that are there... I know I am there and looking at the people, but I am not focusing on a single person. It is kind of weird." These conditions are far from weird and need to be taken seriously by youth, community leaders, scholars, activist, and advocates.

Other Latina youth described an embodied experience of fear which restricts or limits their physical mobility while engaged in active resistance. They described feeling their body stiff, shake, and tremble. Olivia described her body as feeling stiff when she was asked to talk to teachers at a meeting. Guadalupe and Cynthia shared that they can feel their body "shake" when they speak at meetings or protest. Jackie, an 18-year-old undocumented Latina described that here "body felt uneasy, just uneasy and tense and I did not want to look at anyone" when she spoke at a DACA meeting. This meeting was held on February 17, 2017 when the Trump campaign announced plans to end DACA. The meeting was held at Movimiento La Libertad. The aim of the meeting was to inform members on the importance of DACA and to encourage them to support DACA initiatives in the community. About thirty minutes into the meeting, Jackie quickly stood up from her chair to address the youth who were sitting in a large circle. Her decision to address the youth was associated with on how she was feeling. "This meeting was about something that was going to directly impact me, I know it does not impact most of them, but it impacts people around them and most of the youth did not act like they cared. Some were in the background just talking and disinterested."

Fear and anxiety also restricts Latinx youth ability to speak at social protest. Some sense their throat shrink or get numb. Jackie described that when she was speaking at the meeting about DACA she felt her "throat got tight, it got smaller and smaller." As mentioned above, Olivia gets intimidated when speaking to people in authority, such as teachers and future teachers. Olivia reflects on her embodied experience when she was asked to speak to teachers about social injustices. "I feel like my mouth got numb and I felt like I could not talk...I tried to talk, but I lost sense of what I was going to say... I try to connect words but everything that is coming out of my mouth is not going out the way I want it to be."

External Body: Spiritual Activism

While speaking at educational or immigration politics meetings and social protest some Latinx youth experienced spiritual activism. This experience derives from a holistic and spirit-inflicted experience from a deep place within (Alexander, 2002; Keating, 2008) and moves outwards as Latinx youth work to expose, challenge, and transform educational and immigration politics. While speaking to a group of pre-service teachers about environmental injustice Olivia engaged in internal dialogue with herself seconds before she felt a holistic and spirit-inflicted experience. "When I was talking at Midwestern State University, I was like Olivia, this is something you are interested in, and a Youth Leader, come on, you have to talk about this, you can't just sit there, you need to talk about it...so I did and I don't know what but something just controlled me. And then I felt ok, I was like this is cool then I felt comfortable."

The simultaneous attention to personal and collective issues/concerns is a vital component of spiritual activism (Anzaldúa, 2002). This attention to personal and collective issue/concerns were demonstrated by Elena and Cynthia concerning immigration politics. Both Latina youth are first generation U.S. born with undocumented parents, family members, and friends. These two Latina youths share a feeling of fear concerning separation from family, friends, and parents due to deportation. In Chapter two Elena discuss the concept "platform" and "sprits" in relation to her participation in sociopolitical meetings and rallies. Her active participation at these meetings and marches is what constitutes a "platform." According to Elena, when she attends meetings or rallies she is there for 10, 20, or 40 people who cannot physically be present at a meeting or marches due to fear, citizenship status, or other social and political factors, "so they are present through their spirits... they are the reason why I am involved and engaged in the community. Because I want to help them, so I attend as many social protest as I

can. That motivates me, but I don't want to be separated from my friends." While engaged in political activism Elena is supported through "spirits" of those who are socially and politically deterred from participating in active resistance. Cynthia also engages in social activism supported by "spirits" of people who don't go or don't speak due to their social position in society. According to Cynthia, "some people probably don't get to go there [to rallies or meetings] or feel like their voices don't matter or don't get to say anything because of their position. But you know, as long as they see that I am speaking for them too, that is important. I can't forget that!"

Conclusion

Social movement researchers need to conceptualize social movements as both empowering and trauma inducing events for Latinx youth. Specifically, social movement researchers should start from the premise that understanding the "whole body" or "brown body" is fundamental in the recovery of narratives and the development of radical projects of transformation, liberation, and healing (Cruz, 2001; Ginwright, 2010).

Following Anzaldúa (1999), this chapter shows that there are three layers of the Latinx youth body that experience some form of psychological, behavioral, physical, and/or spiritual effect while participating in social movements. The layer one, inner body experience is an increase in heart rate and/or adrenaline rush while participating in social movements. The Latinx youth in this study demonstrated that feeling an increased heart rate derives from speaking about social injustice to someone in authority and feeling like their ideas matter and that they have a voice. An adrenaline rush was described by some Latinx youth when they participated in social movements as a supporter and/or speaker. Latinx youth experiences of an adrenaline rush

manifested while speaking in front of a large crowd that may agree or disagree with their message and for others it drives them to participate in more speeches at social protest.

The second layer, the intermediate body, of Latinx youth is where they experience fear and anxiety which have psychological, emotional, and physical implications that directly affect their mind and body. Latinx youth's mind and body simultaneously experienced and performed fear and anxiety before and while speaking at a social protest. This fear and anxiety derived from the desire for social connection, acceptance by other protesters, and a call to their peers to engage in collective action. They fear their request will be rejected, and even worse, they fear what other people will think about them. Similarly, anxiety which makes the Latinx youth body feel fatigue and the need to vomit was found to manifest during and after speaking. Some Latinx youth described this experience as "weird." As youth participate in social movements some feel their body get stiff, throat get tight, mouth go numb, and an inability to talk. These embodied experiences are symptoms of anxiety and fear. When Latina youth participate in active resistance, they experience the trauma that manifest in their mind and body.

The final layer, the external layer, is where youth have a spiritual experience. Some Latinx youth experience their body come under the control of a force they can't explain. This experience makes them calm as they address social injustice. Still other Latinx youth describe that when they speak at a rally they feel the "spirits" of individuals who are socially and political deterred from attending or speaking at social protest.

These findings of Latinx youth whole body experiences while participating in social movements are significant because they challenge the dominate ways of thinking about the effect participating in social movements has on Latinx youth, and demonstrates that the whole body is directly affected. In contrast to conventional theories about the change of consciousness by

participating in social movements, these findings show participating in social movements is not solely a consciousness raising experience. Instead, for the Latinx youth in this study, participating in social movements is a tension between political activism and their bienestar (well-being). This finding holds implications for how we theorize about the role the whole body plays in social movements and the effects participating in social movements has on Latinx youth. Understanding Latinx youth participation in social movements as tension between political activism and bienestar affords us to move beyond the view of participating in social movements as a liberatory consciousness raising act, and to explore more nuanced ways for Latinx youth to find "balance" between their political activism and bienestar.

One option to move towards a balance between Latinx youth political activism and their bienestar is through healing practices. One form of healing is referred to as radical healing (Ginwright, 2010). According to Ginwright (2010), radical healing is a process which builds the capacity of young people to act upon their environment in ways that contribute to well-being for the common good" (p. 85). He suggests radical healing manifests in everyday life of black youth when they challenge oppression such as racial profiling in their neighborhoods, fight for free bus passes to get to school, demand access to bathrooms that work in their school, and hold impromptu theatre on street corners to inspire youth vote. He suggests conceptualizing oppression (e.g. poverty, racism, sexism, homophobia and class exploitation) as a form of social and collective trauma, and argues trauma conveys the idea that oppression and injustice inflict harm. While I agree that oppression and injustice inflict harm, I also agree that social activism inflicts harm on Latinx youth "whole body." Therefore, I disagree with his argument that radical healing manifests in the examples he offers. For me, these examples and other forms of social activism are social exchanges which construct the collection of social, psychological, and

spiritual trauma embedded into the Latinx youth mind and body. I am not arguing for Latinx youth to not participate in activism. What I am arguing for is the need to view social activism as both empowering and a form of trauma. From this perspective, healing does not manifest during social activism, instead healing requires practices incorporated into a pedagogy which aim to heal the collective social, psychological, and spiritual trauma manifested during social activism. In chapter five I offer six principles and five forms of healing practices to incorporate into a humanizing pedagogy of knowledge.

CHAPTER 5. A HUMANIZING PEDAGOGY OF KNOWLEDGE AND HEALING

Introduction

Data collected from my research shows a humanizing pedagogy encourages Latinx youth to participate in activities and practices that can be both empowering and traumatic. This perspective is missing in the humanizing pedagogy literature. More important, what is missing from the current tenets, principles, and practices of a humanizing pedagogy is a focus on healing. To date, seminal pieces on humanizing pedagogy call for educators to "instill in their students...a kind of critical consciousness that enables them to read and act upon the world around them" (Bartolomé, 1998). Others have synthesized the conceptual and empirical literature on humanizing pedagogy from Paulo Freire and other humanizing pedagogues across the globe (Del Carmen Salazar, 2013). Their work offers us five essential tenets and ten principles and practices for humanization in education which calls for a "humanizing pedagogy grounded in the diversity of everyday life and interrogate the human experience in the context of power, privilege, and oppression to provoke action toward humanization and liberation" (Del Carmen Salazar, 2013, p. 142). The current literature suggests that humanizing pedagogy aims to raise the critical consciousness of its participants and calls for social activism toward humanization, liberation, and transformation. I call for humanizing pedagogy that also includes healing as a key tenet or principle.

A humanizing pedagogy must include healing practices when working with historically marginalized and oppressed groups. The healing practices, for example, must address the mind, body, and spiritual healing of young people *after* they engage in consciousness raising activities such as (1) sharing cultural attacks imposed on them by their school teachers; (2) producing a skit of injustice they encounter in school and perform it for school teachers and administrators at

a professional conference; (3) organizing, attend, support, and/or speak at pro-immigration rallies; (4) watching historical media which demonstrates Latinx youth long history of social activism to transform educational injustice; (5) watching historical documentaries about U.S. imperialism in Latin America and the devastating effects the U.S. Enforcement Immigration policies have on Latinx communities, families, and children; and, (6) after youth share poems of social injustice with pre-service teachers and invite them to challenge educational practices and policies that perpetuate social injustice in schools and communities.

Below are six principles of a humanizing pedagogy of knowledge and healing. These principles should be coupled with structural principles outlined in chapter three. The principles are followed by five healing practices educators can merge into their humanizing pedagogy of knowledge and healing in a classroom, community setting, and other social spaces.

Humanizing Pedagogy of Knowledge and Healing: Principles

A humanizing pedagogy of knowledge and healing includes the following principles. First, acknowledge social activism as both an empowering and traumatic experience. Second, conceptualize healing as an ongoing process of holistic care towards a balance between the mind, body, spirit, and nature rather than ailments or problems considered completely solved or managing its symptoms by medication (Chávez, 2016). Third, a deep awareness of and respect for the social group's history, social, cultural, environmental, economic, and linguistic practices. Fourth, an established relationship with social group and community members which involves togetherness, nurturing, sharing, strength and love. Relationships need to be maintained strongly within oneself as well as with the social group and community (First Nations Health Authority Report, 2014). Fifth, healing is supported and/or sanctioned by a professional board and/or community members (Chávez, 2016). Sixth, the educator must engage in healing practices with

the social group and on their own. A humanizing pedagogy of knowledge and healing sets a time and creates a space for participants to engage in healing practices. Below are four forms of healing practices to integrate into a humanizing pedagogy of knowledge and healing.

Humanizing Pedagogy of Knowledge and Healing: Four Healing Practices

A Humanizing Pedagogy of Knowledge and Healing: The Arts

Art and healing have been at the center of human interest from the beginning of recorded history (Stuckey and Nobel, 2010; Tripp, 2007). Art has been a significant area in marginalized communities in America (Archer-Cunningham, 2007). According to Archer-Cunningham (2007), in immigrant or native communities, "the arts have been used instinctively and historically for healing, celebration, ceremony, and socialization" (Archer-Cunningham, 2007, pg.33). The healing that comes from participating in song, dance, or visual arts is often overlooked and usually only seen as a great performance or party activity (Archer-Cunningham, 2007).

Music

Music has been used as a healing tool throughout history (Özveren, 2011). Some describe music as more than just a medium of entertainment, "it is a powerful tool that can capture attention, communicate feelings, create and intensify moods, and bring people together" (Bowman, 1987, p. 284). Music is used to treat various symptoms such as anxiety, to improve the quality of life, and to heal spiritually (Derebent and Yigit, 2008). Cultural practices such as playing music, singing, songwriting, music composition, or listening to music has been found to help adolescent, adults, and communities to cope with trauma (Davison and Fedele, 2011; Mayers, 1995; Mirand and Claes, 2009; Monteiro and Wall, 2011; Shields, 2001). Creating music based on individual or group feelings about an empowering and traumatic event enables

participants to acknowledge and process their emotions in a healthy and healing way. These practices can help participants to hear one another or bond with others also experiencing similar symptoms in the whole-body. Playing an instrument, such as drums, helps youth create a sense of community and promotes healing (Wilbur and Harris, 1998). Listening to music is considered an effective method of coping with trauma (Särkämö, Tervaniemi, Laitinen, Forsblom, Sonila, and Mikkonen, 2008). Research suggests the music component (the combination of music and voice) plays a crucial role in reducing depression and the confused state of mind (Särkämö et. al. 2008). Music therapy has emerged as a creative art form used to address stress and coping with survivors of trauma (Garrido, Baker, Davison, Moore, and Wasserman, 2015).

Dance

Dance can be a tool for individual and community healing. Dance, as a physical behavior, embodies several healing properties that are released through movement, rhythms, self-expression, communion, as well as the mechanism of cleansing. These properties prepare individuals to shift emotional states, often times, creating an experience of wholeness. Leseho and Maxwell (2010) propose the expression of emotion through dance is often stated to be organic, natural, and immediate. Dance offers an interaction or connection between individual and communities that fosters social insight and interpretation which are fundamental in healing practices. The experience of being connected through dance is a predominate catalyst for therapeutic change (Monteiro and Wall, 2011). Traditional African dance is connected to ritualistic and spiritual healing practices (Monteiro and Wall, 2011). Monteiro and Wall (2011) suggest the underlying belief of traditional African dance is that the community, mind and body must be incorporated into the ritual systems in order to facilitate healing. Rituals involving dance play a significant role in relieving and treating symptoms of psychological distress and neutralize

and lessen the impact of psychological trauma. It is essential for healing practices to include dance or body movements because it offers a "direct vehicle to address and transform their underlying causes" of various symptoms and disease (Monteiro and Wall, 2011, p. 238).

In other cultures, dance involves the culturally mediated body, emotion, and mind. Dance conditions an individual to moderate, eliminate, and or avoid tension and other disabling conditions that result from the effects of stress (Hanna, 1995). According to Hanna (1995), dance is more than just movement, it "conveys events, ideas, and feelings...some dance being more like poetry than prose" (p. 324). Dance as a healing practice supports individuals and communities gaining a sense of control in at least four ways: (1) possession by the spiritual in dance; (2) mastery of movement; (3) escape or diversion from stress and pain through a change in emotion, states of consciousness, and/or physical capability; and, (4) confronting stressors to work through ways of handling their effects (Hanna, 1995). Dance seems to consist of a unique set of characteristics which include multisensory, emotional, cognitive, and somatic.

Historically, dance is characterized as a universal ritual filled with symbols. For Mexico's indigenous population and their dependents, dance is "a vehicle for social, cultural bonding, and in-group belongingness" (Zentella, 2013, p. 7). When an individual starts to dance, they are often recognized by the group and become part of the collective. Dance as a ritual re-awakens the community's inner life and spirit, promoting healing of personal and historical trauma (Leseho and Maxwell, 2010). Traditional steps are often learned through elder modeling, with other cultural influences merged into the dance as its form evolves across generations. For some, dance ignites the moment that the body and the music merge (Zentella, 2013). Others report the therapeutic value and the connection to their culture after dancing (Zentella, 2013). Dance is an essential place in general health functioning in traditional cultures, and encourages interaction

between individuals, and between dancers, their ancestors, cultural places, and identity (Monteiro and Wall, 2011; Zentella, 2013).

Visual Arts

The visual arts and art therapy can have a positive effect on various areas of a person's life (Tripp, 2007). Making art is a psychomotor activity with the capacity to tap sensory memories of trauma (Steel and Kuban, 2003). Some argue that making art engages the client in an active, directed, and controlled externalization of traumatic experiences (Steel et. al., 2003). Others suggest kinesthetic activity in art making may facilitate a release of tension and support a relaxation response while aiding in the toleration of stressors (Chapman, Morbaito, Ladakakos, Schreier, and Knudson, 2001). Making art offers individuals and communities with space to construct a symbolic representation of the trauma and serves to contain feelings about the event (Tripp, 2007). Through art, a traumatized individual can think and feel at the same time (Malchiodi, 2003) alone and/or in community. When making art and focusing on the body and physical sensations in the present individuals and communities can "be made to feel safe and relaxed while moving quickly and deeply through layers of unresolved material from the past (Tripp, 2007, p. 178).

Artistic expression through drawing, painting, and other mediums provides children and youth with opportunities to convey thoughts and feelings they may not have otherwise expressed. Some visual art techniques that can be used with children and youth are: (a) drawing with coloring the location of different feelings associated with grief, stress, or pain on a body profile; (b) making a mask showing on one side the feelings shown to the outside world and on the other, one's inner, private feelings; (c) drawing a tree or a caterpillar growing and changing through various seasons or stages of becoming a butterfly (Crenshaw, 2007; Webb, 2003). Other visual

art practices that may support youth with healing from experiences that produce fear, anxiety, and trauma include creating drawings or paintings that focus entirely on what they are feeling, drawing a line that demonstrates visually how they are feeling, or exploring emotions through painting different sides about themselves.

Murals are one form of visual art that have been used as a group and community-level therapeutic intervention to address particular psychological needs, promoting healing, and growth (Rockwoods Lane and Graham-Pole, 1994). Murals found in Chicano communities represent a sense of self, of historical place, and pride by community members (Zentella, 2013). Making a mural is a healing process created by a collective and a "healing balm for our souls because it is not a product mandated by the dominate culture's liberal institutional policies, or facilitated by the paternalistic community" (Zentella, 2013, p. 11). Making a mural is a collective grassroots healing enterprise connected to a memory heavy with artifacts, symbols, place, land, faces, and language, passed down to us by our ancestor to continue and preserve our history and culture (Zentella, 2013).

Humanizing Pedagogy of Knowledge and Healing: Nature

Plants and herbs can impact different aspects of an individuals' life such as serious health conditions (Vildarich, 2006). Treatment is based on ritualistic cleansing which are fundamental to resolving Latinx ailments rooted in sociosoma (e.g. illness due to envy) mods of causation that imply social relationships severed by sorcery, spirit intrusion, and stressful living circumstances (Moodley, Sutherland, and Oulanova, 2008; Vlidarich, 2006). Many of the plants, herbs, and roots can be found at *botanicas* (e.g. retail story for spiritual needs) and are believed to have both natural and supernatural healing properties which can support well-being.

Healing through nature is a practice used for hundreds of years by Native Americans and adopted by Western healing practices and communities (Francis, Lindsey, and Rice,1994; Portman and Garrett, 2006; Todesco, 2003). At the heart and soul of healing through nature is connectedness with others and reconnection with natural areas through sounds. Research demonstrates healing associated with nature includes reduced stress (Ulrich, 2002), relieve symptoms of anxiety (Pitt, 2014), and other benefits of mental and physical health (De Vries, Verheij, Groenewegen, and Spreeuwenberg, 2003).

Herbs and Plants

Some Latinos' use herbs and plants to treat a variety of physical and emotional ailments (Delgado and Santiago, 1998; Long, 2001). Herbs are primarily used in three forms: baths, teas, and in rubbing substances such as oils. There is a general distinction between herbs; there are sweet and bitter ones. The sweet herbs tend to be inviting to the palate and consumed as teas. Some commonly used sweet herbs by healers are rosemary, spearmint, basil, marjoram, lemon grass, and aloe vera (Vlidarich, 2006). Herbs often used in infusions are intended to treat physical and organic illness such stomach pain and mental stress. Bitter herbs have a strong smell and taste which is why they are often used in baths to influence interpersonal domains (Vlidarich, 2006). Some who use herbal remedies report they are more effective than pharmaceuticals and have less negative side-effects (e.g. liver damage) and contain less chemicals (Ceuterick, Vandebroek, and Pieroni, 2011). The use of plants for health care is a cultural keystone in the Dominican Republic (Vanderbroek and Balick, 2014). Plants are part of holistic medicine practice that considers the patient in relation to a multitude of factors such as the patients personal history, status within the community, and the natural, social, and spiritual environment (Vanderbroek et. al., 2014). The key to a person's health is balance, stability, and

steadiness. One popular Dominican herbal preparation is known as the *botella, "*a bottled herbal mixture that consist of a combination of plant parts or exudates from different plants species, culinary spices and frequently also non-plant ingredients (Vanderbroek et. al., 2014, p.2).

The use of traditional plant mixtures, formulas or formulations have been reported to be used in South and Latin American countries (Hernández Cano and Volpato, 2004). A study in Cuba that conducted interviews with some 130 knowledgeable people, some of whom were traditional healers, yearberos, and curanderos, found 170 different species used in the preparation of 199 herbal mixtures to treat both minor ailments and life-threatening diseases. Bolivian immigrants in London reported using 168 different traditional home-remedies consisting of 130 plants and herbs and five herbal mixtures (teabags containing a combination of herbs) (Ceuterick, Vandebroek, and Pieroni, 2010).

Wilderness Therapy

People have always turned to nature in search of wholeness which some associate with health, both spiritual and physical (Todesco, 2003). Some argue that we need daily contact with nature to be healthy, productive individuals, partly because we have co-evolved with nature (Wilson, 2017). Research has shown that a connection with nature has the ability to reduce stress (Ulrich, 2002) and helps individuals recover from illness (Mitrione, 2008). In one study on the effects of mood after a walk-in nature participants reported benefits of mental health (lowering stress and boosting self-esteem), physical health (lowering blood pressure), a reduction in tension, and a sense of meaning, purpose, and social connectedness (Ecotherapy Report, 2007; De Vries, et. al, 2003)

One western style nature healing practice is called wilderness therapy (Gass 1993; Todesco, 2003). The "natural areas" are the heart and soul of wilderness therapy. The key

elements in wilderness therapy are group dynamics and physical challenges both planned and facilitated (Todesco, 2003). Healing is experiences through reconnection with nature (Todesco, 2003). Community and group process are at the core of wilderness therapy; it involves contact and involvement with others which resembles a village of people working and living together. This village dynamic appears to be "conducive to an important healing process for participants" which promotes honest emotional experience and sharing that are key to healing (Todesco, 2003, p. 92).

Sounds of Nature

Some Native American tribes believe healing energy derives from sounds found in nature and used in traditional songs. For some Native Americans, wellness of the mind, body, spirit, and natural environment is an expression of the proper balance and harmony in the relationship of all things (Portman and Garrett, 2006). If one disrupts the natural balance of relationship, illness in any of the four areas may manifest. Therefore, Native Americans strive to keep their life energy strong and clear in relation to others and the natural environment. This practice includes sounds of healing in nature and traditional songs. Sounds of healing in nature include a whistle of a bird and the subtle sounds of rattles and turtle shells. They also believe that Medicine is found in nature in every tree, plant, rock, animal, and in the light, soil, the water, and the wind (Portman and Garrett, 2006).

Community Gardens

Community gardens is another healing practice where participants connect with nature. There is a long history of the use of community garden to improve psychological and social well-being and social relations, to facilitate healing, and to increase supplies of fresh foods (Francis, et.al., 1994; Murphy, 1991; McBey, 1985; White and Lake, 1973). Community gardeners report

participation helped them feel good, particularly through socializing (Pitt, 2014). Others characterized gardening as therapeutic, healthy, healing places, good for wellbeing, and where they feel better. The most noted benefit was mental restoration, "the sense that community gardens relieved stress...depression and/or anxiety was eased through gardening" (Pitt, 2014). Community gardening fosters positive emotional experiences of subjective wellbeing (Conradson, 2012).

A Humanizing Pedagogy of Knowledge and Healing: Eastern Traditional Practices

Eastern tradition healing includes a range of practices, such as meditation and yoga. The underlying premise of mindfulness practice is to experience the present moment nonjudgmentally and openly. Yoga may be more appealing to youth because this practice combines focused attention on the breath with movement, thus offering an outlet for youthful energy (Mendelson, Greenberg, Dariotis, Gould, Rhoades, and Leaf, 2010). Yoga practice emphasizes gentle breath and movement which offers participants a means to cultivate a more positive relationship with their bodies and ease many symptoms of traumatic stress (Emerson, Sharma, Chaudhry, and Turner, 2009). These practices have been shown to reduce feelings of stress, anxiety, depression, emotional wellbeing, and post-traumatic stress (Hofmann, Sawyer, Witt, and Oh, 2010; Waechter and Wekerle, 2015).

Mindfulness Meditation

Mindfulness refers to a process that leads to a mental state characterized by nonjudgmental awareness of the present moment experience, including one's sensations, thoughts, bodily states, consciousness, and an environment that supports openness, curiosity, and acceptance (Bishop, Lay, Shapuro, Carlson, Anderson, Carmody Segal, Abbey, Speca, Velting, and Devins, 2004; Kabat-Zinn, 2003). Meditation has been defined as a practice that emphasizes

maintaining alertness and expanding self-awareness with an increased sense of integration and cohesiveness (Snaith, 1998)

The underlying premise of mindfulness practice is that experiencing the present moment nonjudgmentally and openly can effectively counter the effects of stressors, because excessive orientation toward the past or future when dealing with stressors can be related to feelings of depression and anxiety (Hofmann, Sawyer, Witt, and Oh, 2010; Kabat-Zinn, 2003). Literature reviews suggest mindfulness-based therapy or mindfulness practices may be beneficial to reduce stress, anxiety, and depression. A literature review that analyzed 39 studies showed that mindfulness based therapy improves symptoms of anxiety and depression across a wide range of severity and even when these symptoms are associated with other disorders, such as medical problems (Hofmann et. al., 2010). The authors suggest mindfulness based practices may address processes that occur in multiple disorders by changing a range of emotional dimensions that underlie general aspects of well-being. In another review of the literature on mindfulness practice researches evaluated existing evidence for the effects of Eastern Arts (meditation, yoga, tai chi, and quigon) on resilience or positive health and socioeconomic outcomes among maltreated youth (Waechter and Wekerle, 2014). Their review found partial positive outcomes associated with emotional wellbeing, psychological distress, post-traumatic stress, depression, hopelessness, and self-esteem.

Meditation practices are commonly implemented among youth in school, community, and clinic-based settings (Black, Milam, and Sussman, 2009). Garrison Institute, a nonprofit agency conducted a study of mindfulness practices and found 20 school and community-based organizations with established mindfulness programs (Black et. al., 2009). There are a range of meditation practices used with youth (Black et. al., 2009). They include, sitting-meditation and

mindfulness meditation based on insight meditation. In mindfulness meditation, the meditator sits comfortable and silently, paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally (Black et.al., Kabat-Zinn, 2009).

Mindfulness meditation was manualized and termed mindfulness-based stress reduction by Kabat-Zinn (2009). This form of meditation practice was originally aimed to reduce chronic pain and stress. During mindfulness meditation, the meditator consciously scans perception entering the fields of awareness, welcoming rather than avoiding thoughts, emotions, sensations, and distractions (Kabat-Zinn, 1990; Kutz, Borysenko, and Benson, 1985). By observing thoughts and emotions from this detached perspective, clarity of mental perception can be attained (Black, 2009). A review of sixteen studies of youth engaged in mindfulness meditation found five studies with data that showed a significant decrease in anxiety (Black et. al., 2009). The authors literature review found meditation to heave beneficial effects across physiological, psychosocial, and behavior outcomes.

Mindfulness-based Stress Reduction

Mindfulness-based stress reduction practices are an effective intervention for reducing the symptoms of anxiety (Kabat-Zinn et. al., 1992). This form of practice includes mindful eating, body scan, sitting meditation, Hatha Yoga, walking, and mindfulness in everyday living (Baer and Krietemeyer, 2006). This practice has revealed some success with children and adolescents (Saltzman and Goldin, 2008). Research has shown children who have participated in mindfulness-based stress reduction practices show improvement in their general well-being (Saltzman and Golding, 2008). Some participants who practice mindfulness-based stress reduction reported reduced symptoms related to anxiety, depression, and somatic distress in addition to increase self-esteem and improved sleep (Biegel, Brown, Shapiro, and Schubert,

2009). Adjustments to this practice for children and youth can include shortening the meditation practices and having a mindful eating practice at each session.

Yoga

Yoga may be more appealing to youth because this practice combines focused attention on the breath with movement, thus offering an outlet for youthful energy (Mendelson et. al. 2010). A trauma-sensitive yoga practice is one mind-body approach that has shown a positive impact on the physical and mental well-being of trauma survivors (Spinazzola, Rhodes, Emerson, Earle, and Monroe, 2011). The practice emphasizes gentle breath and movement which offers participants a means to cultivate a more positive relationship of their bodies and ease many symptoms of traumatic stress (Emerson, Sharma, Chaudhry, and Turner, 2009). In yoga, breathing or breathwork involves controlling the depth and rate of breathing (Spinazzola, et. al., 2011). Research suggest that breathwork can improve emotional regulation (Arch and Craske, 2006), regulate the sympathetic nervous system, and improve heart rate variability (Brown and Gerbarg, 2009). The body movement or physical practice of yoga poses may provide a present-moment somatic focal point that feels safe to trauma survivors who are often overwhelmed by body sensations (Salmon, Lush, Jablonski, and Sephton, 2009; Van der Kolk, 2006). Some argue that "yoga, and other repetitive motion patterns, appear to restore and entrain the rhythmicity of biological functions that are often disrupted during periods of stress" (Salmon, et. al. 2009, p. 62). Others suggest when rhythmic movement is done with others, it may spark a feeling of connection (Berrol, 1992; Macy, Macy, Gross, and Brighton, 2003), which is important for healing after trauma (Herman, 1992). The research conducted on mind-body healing practices for youth suggest breathwork, meditation, and rhythmic movement found in trauma-sensitive yoga supports youth healing.

Combination of Mindfulness Meditation and Yoga

An evaluation study was conducted on the effects mindfulness practices and yoga have on urban city youth in Baltimore (Mendelson, Greenberg, Dariotis, Gould, Rhodes, and Leaf, 2010). Participants attended classes where they were introduced to practices which included yoga-based physical activity, breath techniques, and guided mindfulness practices. Each class session begins with a brief discussion to guide mindfulness practice. Instructors offered didactic information about topics such as identifying stressors, using mindfulness techniques to respond to stress, and cultivating positive relationships with others, and keeping one's mind and body healthy. Participants attended classes where they were taught yoga-inspirited postures and movement series, including bending, stretching, and fluid movement. Breathing exercises included beginner exercises and gradually moved to more advanced ones. These exercises trained youth to use their breath to center and calm themselves. Each class would end with participants laying on their backs with their eyes closed and the instructor guided them through a mindfulness practice, which consisted of attending to a specific focus for several minutes such as paying attention to each breath or passing out positive vibes to others. The components of the class were each designed to promote greater awareness of cognitive, physiological, and body states and how to regulate those states. The findings suggest mindfulness and yoga are effective practices for reducing activation and persistent or worrying thoughts for youth (Mendelson, et. al., 2010)

Humanizing Pedagogy of Knowledge And Healing: Traditional Mexican Ingenious Practices

Curanderismo

Curanderas is an all-inclusive term for both female and male traditional healers in Mexican and Mexican American Communities (Chávez, 2016). Curanderas are trained in the

ancient cultural practices known as curanderismo, a multidimensional healing paradigm rooted in pre-Hispanic indigenous groups of Mesoamerica that integrates mind, body, emotions, soul, and spirit (Avila and Parker, 1999; Cervantes, 2010; Cervantes & Ramirez, 1992). According to Chavez (2016), curanderas integrate forms of healing techniques from Eastern philosophies and Western evidence-based therapies, to address clients' inseparable mind-body-spirit connection. Curanderas help individuals deal or cope with many life paradoxes (van Deurzen and Adams, 2011). They are a complete package because they can serve as a medical practitioner, counselor, and spiritual leader. They hold the stance that individuals are inseparable from their context and not only do they treat their clients, but also teach their clients self-care. Curanderas do this through strategic, open, or process-type questioning (Chavez, 2016).

Healing practices are guided by the specialization of the healer and take a holistic approach that focuses on working with the client. Healing strategies can include work on the mind, body, emotions, soul, and spirit through a combination of massage (sobadoras), bonesetting (hueseras), medicinal herbs (herbalistas), prayer, meditative practices, and channeling spirits (espiritualistas) (Chávez, 2016). These can be accompanied by various tools such as smudging with medicinal herbs and incense, conducting sweat lodges (traditional Mesomamerican temezcales), and providing education or advice on health and well-being (Chávez, 2016). Regardless of the practice offered to Latinx youth, all healing practices should be transferred through a heart-to-heart conversation, or *plática* (i.e. dialogue or talk) (Chávez, 2016). Plática is unstructured counseling that allows people to inquire, teach, and engage and build community through socratic conversation (Guajardo & Guajardo, 2013; Mohr-Almeida, 2011). An empathic tone marks this practice, one in which the healer nonjudgmentally attends to the clients or attempts "to caress the soul" (Chavez, 2016, p. 132).

Conclusion

What is clear from my research is that, in the Trump Era, Latinx youth are profoundly engaged in active resistance to transform unjust educational and immigration politics. Latinx youth of Mexican-origin, and other marginalized youth, are ready and willing to stand up to social injustice instead of being complacent. Like their ancestors, Latinx youth fight, struggle, scream and engage in other forms of resistance against social injustice. Their activism is deeply personal and transformative in many ways, but it also constructs the collection of social, psychological, and spiritual trauma embedded into the Latinx youth mind and body. Their active resistance directly effects their mind, body, spirit, and overall bienestar. If humanizing pedagogues or critical pedagogues continue to call for Latinx youth to participate in social movements, then the pedagogy must offer healing practices to respond to the interrelated psychological, emotional, and physical trauma Latinx youth experience during their activism!

CHAPTER 6. FROM COLLEGE READINESS TO LATINX YOUTH HEALING

Research Journey

The focus of my three-year critical ethnographic study evolved from an interest in understanding Latinx youth college readiness to critical consciousness, youth resistance, pedagogy, trauma, and finally healing. Several factors contributed to this process. My initial interest in Latinx youth college readiness derives primarily from my journey to college. My parents and family members are blue collar workers with no more than a high school diploma. They worked on the assembly lines in car manufacturing plants. My parents made it clear that we were to graduate high school, because that was the minimal level of education required for a position next to them on the factory floor. My family never discussed or encouraged me to attend college, because college was unknown to them. I received the same treatment in middle and high school. I was tracked into vocational classes and no school teacher or counselor discussed or encouraged me to attend college. This lack of academic support and other factors lead me to stop attending high school for a few months my sophomore year. I returned to school in the summer. I completed summer school classes and eventually earned enough credits to graduate with my incoming freshman class.

After graduation, I was forced to compete in the workforce. I bounced around from low-skilled low-wage positions in small factories and large lawn care and landscape businesses. I was also involved in illegal street activity. My friends, who did not graduate from high school, and I were constantly harassed and searched by policy officers. Several of my friends were arrested and sentenced to serve time in county jails and state prisons. This life-style came to an end on Saturday February 9th, 2002 at 9:30pm. That evening my best friend, Marcus Allen Newsome, was murdered. My friend Moises and I were the last people to see Marcus. He was murdered 10

minutes after we dropped him off at his sisters' apartment. Six months after his murder I was enrolled in a local community college. In my first semester, I had to testify at the first murder trial. The three-week trial ended with the jury finding one man guilty of first-degree murder. Eight years later the three other men were arrested, had a jury trial, and were convicted as well. They too were sentenced to life in prison.

This experience is one I share with youth when I work with them. My interest in college readiness derives from my lived experiences and my efforts to prevent youth from sharing similar experiences. I believe that in high school if Marcus, my friends, and I were encouraged and prepared for college he would have not been murdered and my friends would have not served the amount of time they did in jails and prison at such a young age.

My study started from the premise that if Latinx youth are prepared for college than they will not experience murder, low-skilled wage labor, and incarceration. The focus of my study began to shift after several discussions with Latinx youth about family, school, education attainment, and social problems in their communities. Many of them expressed symptoms and sign of internalized oppression. In other words, many of them held deficit views of their family and communities connected to education. Some blamed themselves for the current conditions in their community and argued things would be better if people cared more and worked harder. Latinx youth voiced little if any critical critique of social institutions and the impact they have on communities and their schooling. These encounters lead me to focus on working with organization staff and youth leaders on the creation of activities which de-constructed their ideas and re-constructed counter-hegemonic ideology. These activities were centered around students lived experiences and dialogue. In these spaces, adult staff and myself would advise youth to think about how power, privilege, and oppression directly impact their lived experiences. We

introduced students to concepts of funds of knowledge and community cultural wealth. One example of an activity was guided by Tara Yoss's (2005) community cultural wealth framework and storytelling. I observed the youth as they participated in these activities and informal discussions afterwards.

The shift in my study from critical consciousness to student activism was directly connected to the combination of activities described above, several extensive discussions with my major professor about youth resistance, rigorous reading of books on the 1960s Chicano youth movement, and the growing anti-immigrant and racist socio-political context. Two significant events during this time period advanced the direction of my study and my role as researcher. One event took place while shadowing Gilbert at school. In October, 2016, during a hightened period of political attacks on the Latinx community by then presidential candidate Donald Trump, I observed a white male teacher engage students in a political discussion while completing a political survey. The survey was one he found online. Survey questions were presented on the overhead and the teacher read through each question asking students to openly share if they favor or disagree with the question. Questions covered topics which included affirmative action, minimum wage, drug testing for people who receive state assistance, limited, government, and environmental justice. Some comments by students include, "people who use drugs are stupid" and "raising the minimum wage will increase prices." The teacher stated, "I like the low gas prices." After this brief comment about gas prices a question about immigration politics appeared. The teacher immediately shared a story about his daughter and college admission. The teacher explained to the class that his daughter was valedictorian and received a score of 34 on her SAT, but was not accepted into the university she applied to because "of affirminative action policy." "There are students," he continued, "who get accepted not based on

merit, but on their race. My daughter did not get accepted because other students took her position." Gilbert replied to the teacher, "yeah, you are a republican. We already know what side you are on." The teacher replied, "No, I am a conservative." After class Gilbert shared with me, "the teacher is a Republican. I don't say much in that class because I don't want to argue with him." This incident took place early in my study and during a time I was unsure of my role as a ethnographic researcher. Was I to be an objective observer collecting data or be an active member who advacted for the students? My reaction to this incident and others I observed as I shadowed students was minimal.

The second significant event took place just a few weeks after the altercation above and involved Gilbert. This event was on the morning of the day after candidate Trump won the presidential election. I woke up to a text message from Gilbert that stated, "I am letting you know we ain't going to keep our voices down." This message included a flyer that read:

> Peacful Walkout. We will NOT sit around while a (Child) RAPIST, ISLAMAPHOBIC, MISOGYNISTICE, HOMOPHOBIC, RACIST runs this country. The polls may have said [name of state] is with trump, but Edgar High is proving we are not. Fight the power people. Be the change u want to see in the world. Meet at the front of the school and we will link arms in solidarity to show that we the people want to DUMP TRUMP. This is not a joke this is the state of our country. I hope you care enough to stand for what's right.

I replied to Gilbert, "We are on our way. We will be there to support you. Use your voice brother. Engage in transformational resistance!" As I drove closer to the school I saw a sea of students outside in the front lawn. I made the following observation, "So I just pulled up to the school. There are some youth outside and a news camera man. Let me walk up here and see what

is going on." I immediately connected with Gilbert and other Movimiento La Libertad youth out on the high school lawn. The Latinx youth and other students of color were engaged in a peaceful walkout of their high school to demonstrate their resistance to white supremacy. The peaceful protest lasted about one hour. I left the protest and sent Gilbert the following message, "I want you to know I am extremely proud of your actions today. You were a leader with your voice and action. On my drive home I made the following recording:

> "It felt good to be out there supporting them. It meant a lot to me that Gilbert reached out to me. It feels good that the youth know they can call on use to be there to support them when important events are about to go down… I am blessed that these youth are allowing me to be a part of their lives. I am going to continue to do my part by educating them and supporting them as they become aware of what is going on. I will continue to support their efforts to make change to better their community and institutions."

At this point in my study I was no longer a passive researcher. I committed to being a researcher who was no longer neutral and/or passive. I was now positioned in a role where I must employ human agency and recognize my own liberation in relationship to voice and activism of the youth.

At this time organization activities became more intentional related to youth resistance. Adult staff and I organized a month-long program titled *Chicanx/Latinx Youth Resistance*. Topics covered included the events in the 1960s such as the Farmworkers Strike in Delano, California, WALKOUTs in East L.A. high schools, and the National Liberation Youth Conference in Colorado. We also introduced them to more contemporary events such as immigration raids in Iowa via media. During this period, I led a group activity guided by Solórzano and Bernal (2001) article on transformational resistance. At this point, Latinx youth

began to engage in social activism. They were active in local immigration rights movement. There were weekly discussions on political issues, youth attended and spoke at marches, and some began to organize. They also engaged in educational politics in meetings between students, school staff, and future educators. They presented at local professional conferences. Again, I observed youth during these activities and had informal conversations afterwards. Some youth began to develop a critical view of their social position and a sense of pride about their history.

From this point my interested was focused on the pedagogy at the organization. This interested was triggered by my reading of *Pedagogy of the Oppressed* and scholarship on humanizing pedagogy. I began to make observations on the structure of the "teaching" and "learning" at the organization. I observed Latinx youth reactions when they were introduced to historical and culturally relevant media about social activism. My primary interest was focused on the knowledge that was developed through shared stories of lived experiences and media. I began to pay close attention to the content of media and the relationship between Latinx youth lived experiences related to power, privilege, and oppression. Focusing on Latinx youth knowledge construction through lived experiences lead to the creation of a skit about school injustice. Latinx youth presented this skit at a local Latinx education conference.

At the end of my three-year study I was interested in learning more about how social activism impacted the well-being of Latinx youth. My interest in Latinx youth healing is directly connected to personal trauma I experienced in the past (e.g. murder of my best friend) and during my study. In March 2017, my father unexpectedly past away. This event was traumatic for me. The collective social, behavioral, psychological, and spiritual emotions I masked for years re-surfaced. In January 2018, I began my own healing. This included small group counseling. I attended a 13-week session with a group of eight others. This lead to yoga and mindfulness

medication. These healing practices are an ongoing process of holistic care towards a balance between the mind, body, spirit, and nature rather than managing my symptoms by medication or rendering them completely solved (Chávez, 2016). My own traumatic experiences and healing practices triggered my interested in Latinx youth healing. In interviews with Latinx youth I asked them how their social activism impacted their overall well-being. Many described how social activism impacted their emotional, social, psychological, and spiritual well-being. As a result, I began to research healing practices that can be combined with the pedagogy observed in my study.

My research expands Critical Race Theory and LatCrit theory tenets of commitement to social justice and principles of humanaizing pedagogy. I call for CRT and LatCrit theory to view participants' commitement to social justice as both a consiouness rising event and traumatic. My data illustrates that Latinx youth commitement to social justice through transformational resistance can be a traumatice experience for some Latinx youth. Healing is a tenet/principle missing from humanizing pedagogy. I concpetualize healing as an ongoing process of holistic care towards a balance between the mind, body, spirit, and nature, rather than ailments or problems considered completely solvable or managing its symptoms by medication (Chávez, 2016). The pedagogy implemented in community settings, schools, and other educational spaces to support the sociopolitical and critical civic development of Latinx youth, and other marginalized youth, must incorporate a healing component into their practice.

Summary of Chapters

Chapter 1 starts with a brief introduction to the 1960s and 70s Latinx youth social activism. I present the research problem followed by three research questions that inform my study. This is followed by a section titled Context. There are two sub-sections, racist nativism in

immigration politics and Latinx youth and children schooling. Each section is a thorough presentation of racist nativism directed towards the Latinx community. Chapter 2 presents data that highlights the process of Latinx youth ideological struggle. I demonstrate the ideological struggle of Latinx youth as they deconstruct ideologies, such as indifference and fear, and re-construct counter-hegemonic ideologies as they struggle to maintain their well-being in a racist nativist state. Chapter 3 demonstrates how humanizing pedagogy principles, ideas, and practices were adapted and applied at Movimiento La Libertad. It also shows the active role of Latinx youth in the co-creation and implementation of a humanizing pedagogy. I refer to the pedagogy observed in this study as a humanizing pedagogy of knowledge because the pedagogy was applied to center the lived experiences, knowledge, and social and political struggles of Latinx youth. This pedagogy utilizes what I call creative expression (i.e. skits, poems, the arts) to support Latinx youth development and their efforts to transform society. In Chapter 4, I argue for social movement researchers to theorize social activism as both a consciousness raising event and a trauma inducing event. I encourage social movement researchers to examine the multifaceted effects of participating in social movements. One approach is to examine the effect participating in social movements has on the "whole body." An understanding of the "whole body" or "brown body" is fundamental in the recovery of narratives and the development of radical projects of transformation, liberation, and healing (Cruz, 2001; Ginwright, 2011). Data presented in this chapter shows layers of the Latinx youth body experience some form of psychological, behavioral, physical, and/or spiritual effect while participating in social movements. In Chapter 5, I argue for a humanizing pedagogy that includes healing as a key tenet or principle. A humanizing pedagogy must include healing practices when working with historically marginalized and oppressed groups. The healing practices, for example, must address

the mind, body, and spiritual trauma triggered during social activism. Latinx youth must receive healing *after* they engage these and other consciousness raising activities. I offer six principles of a humanizing pedagogy of knowledge and healing. The principles are followed by five healing practices educators can merge into their humanizing pedagogy of knowledge and healing in a classroom, community setting, and other social spaces.

Argument of Dissertation

This dissertation argues that in a racist nativist state, cultural practices of schooling and anti-immigration politics work to construct Latinx youth ideological hegemony. Ideological hegemony triggers several adverse effects which include deterring participation in social movements. Data collected in this study of Latinx youth at a community youth-based organization I call Movimiento La Libertad reveals a process which functions to deconstruct and reconstruct Latinx youth ideologies. Pedagogy is the key instrument in this process. I call this pedagogy a humanizing pedagogy of knowledge. A humanizing pedagogy of knowledge increases Latinx youth awareness of social injustice, the history of Latinx youth activism, and encourages their social activism. While the pedagogy encourages Latinx youth social activism and the construction of counter-hegemonic ideologies, my data suggest social activism is also a trauma inducing experience. The pedagogy observed in this study did not include a principle or practice of healing aimed to address the social, psychological, and spiritual trauma triggered when Latinx youth participate in social activism such as learning about historical and contemporary Latinx youth social activism or actively participate in local social movements. This is a limitation of the pedagogy and a key finding in my study. Therefore, I argue for a pedagogy that increases Latinx youth awareness of social injustice, the history of Latinx youth activism, encourages their social activism, and offers healing practices that supports the social,

psychological, and spiritual well-being of Latinx youth. I call this pedagogy a humanizing pedagogy of knowledge and healing.

My study demonstrates a humanizing pedagogy supports Latinx youth understanding of their history, culture, and identity development by introducing them to historical and culturally revelent media and scholarship on the oppression and resistance of Latinx youth and community. Public schools do a minimal job at best to teach Latinx youth about their history, culture, and support their identitiy development. Through media and scholarship Latinx youth develop an understanding of themselves as subjects of history and to accept that conditions of injustice can also be transformed by Latinx youth. The pedagogy is grounded in Latinx youth lived experiences which are shared through stories, creative expressions, and dialogue.

Movimiento La Libertad's practice of centering the lived experiences of Latinx youth supported their meaning-making process of racist nativism and their social world. The organization intentionally created a space where Latinx youth could share experiences of racist nativism they encountered in a range of settings. Organization staff supported this process by validating their lived experiences and introducing Latinx youth to concepts which include hidden curriculum, transformational resistance, and community cultural wealth. These concepts were used to support Latinx youth capacity to understand and analyze social issues at the structural and individual level while challenging deficit ideologies of objectivity, meritocracy, and colorblind racism.

Latinx youth awareness of and participation in social movements can be a conscioussness raising experience and traumatic. When Latinx become aware of and participate in social movements their ideology of indifference (e.g. lack of interest, concern, awareness, or sympathy related to social problems), which is developed through school practices and

eurocentric curriculum, is de-constructed and an ideology of social change is developed. They develop the attitude that the Latinx community and immigrants have historically and currently hold a high interest in political issues. Latinx youth develop the belief that social change is developed through social protest and critical civic engagement. Their concern with social issues develops and they voluntarily engage in social movements as participants, speakers, and organizors. Yet, engagement in social activism can be trauma inducing for some Latinx youth; it can be felt throughout their "whole body." Their "inner body" feels their heart rate increase and an adrenaline rush, the "intermediate body" experiences symptoms of fear and anxiety, and their "external body" undergoes a spritial experience; they hear voices, have an internal conversation with themselves, and/or feel the spritis of those who are deterred from participating in social movements.

Signifiance of Dissertation

My dissertation contributes to the research literature on ideological development, Latinx youth social activism, and humanizing pedagogy. My study reveals key components of Latinx youth ideological struggle. Data in my study shows that the culture of schooling and anti-immigrant politics works to maintain ideological hegemony. Data also suggest two collective practices which work to deconstruct Latinx youth ideological hegemony and re-constructed their counter-hegemonic stance. My study also argues for social movement researchers to conceptualize Latinx youth social activism as both empowering and trauma inducing. Data from my study revealed Latinx youth social activism not only raises the consciousness of Latinx youth, it also impacts their social, emotional, psychological, and spiritual well-being. Therefore, I argue for social movement researchers to focus on how social activism impacts the "whole body" of Latinx youth. Finally, my research reveals a missing principle in the humanizing

pedagogy research. That missing principle is healing. Data from my study found humanizing pedagogy encourages and supports Latinx youth social activism and conscious rising, but does offer healing practices to address the collective trauma experienced by Latinx youth during social activism.

Future Research

My future research will be with urban low-income Latinx youth with multiple shifting dominate and non-dominate identities in a community youth-based organization. My research will explore the impact a humanizing pedagogy of knowledge and healing has on Latinx youth critical consciousness, ideological struggle, and overall well-being. I want to shape this pedagogy into a model that supports Latinx youth social activism and their overall well-being. I want to continue to engage in work that supports Latinx youth process to become critical agents actively engaged in social activism designed to improve the psychological, social, political, economic, spiritual, and social well-being of the Latinx community.

My study has implications and recommendations for both schools and community youth-based organizations. First, these two settings need to offer staff and teachers training on humanizing pedagogy of knowledge and healing. The pedagogy in these settings needs to push back against the traditional "banking model" and instead staff and teachers need to engage students in dialogue with each other. Dialogue supports the co-constuction of knowledge between youth and teacher and centers the lived expreinces of marginalized youth.

Second, the curriculum in school or community youth-based organization needs to incorporate Latinx youth historical and modern oppression and resistance. A curriculum that rejects this history fails to support Latinx youth understanding of their history and culture, and delays their identity development.

Future research with Latinx youth in community youth-based organizations should focus on why Latinx men tend to be less active then Latinx women. A deep examination of organization and/or cultural practices may reveal data to address this matter. Another interest area to study is the shift in gender activism and leadership. In the beginning stages of my research Latinx youth tended to be more active in organization matters and were positioned as leaders. There was a shift in the second and third year of my study with more Latina youth active and positioned as leaders. Understanding this shift would add to the literature on youth activism and organizational elements of community-youth based organizations.

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